TAFSIR MUSHAF FATIMA ALEHA SALAAM

VOL 3

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TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

Surat Al-Ma'idah

Civil, except for the Almighty's saying: (**Today I have perfected your religion for you**) It was revealed during the Farewell Pilgrimage, and its number of verses is 120.

In the name of God, the most gracious, the most merciful

Fulfill your contracts, verse 1-2:

(**O you who have believed, fulfill your contracts. Animals are lawful to you, except what is recited to you other than those of the game, and you are in a sanctuary. Indeed, God decides what He wills.** (1) **O you who have believed, do not permit the rituals of God, nor the sacred month, nor the gifts, nor the chains, nor the guardian of the Sacred House, seeking bounty from their Lord and satisfaction. And when you are free, then hunt, and do not let the hatred of a people hold you accountable, such as their turning you away from the Sacred Mosque. You should transgress and cooperate in righteousness and piety, but do not cooperate. for sin and aggression, and fear God. Indeed, God is severe in punishment** (2))

the language :

One of them is a contract, and what is meant by it is every commitment made between two sane adults, willingly, for anything whatsoever, provided that it is not forbidden as permissible, nor permissible as permissible as permissible.

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In language, a beast means an animal that does not speak due to the vagueness of its voice, but the Arabs do not use this word in relation to birds. The livestock are camels, cows, and sheep. And rituals are the plural of ritual, and ritual, sign, and sign have the same meaning, and God's rituals are the signs, evidence, manifestations, and signs of His religion. What is meant by "sacrifice" is the livestock that is brought as a gift to the Kaaba to be slaughtered there. Necklaces are the plural of necklace, and they used to imitate camels from sacrificial animals in a way that indicates them, so no one would be exposed to them. And Amen, that is, they intend. He will not punish you, that is, he will not send you. And the hatred is hatred.

Parsing:

Except for what is recited (ma) in the accusative case with the exception of the continuous form of animal. It is not a case of the pronoun in the genitive case in "kum" and "nor the necklaces" on the deletion of the genitive case, i.e. "nor those with necklaces". There is also no Amen to delete, that is, no fighting, Amen. The verse has the effect of Amen. In general, they seek a form of pronoun in "Amen." And if they repulse you, the infinitive is an object for which he will incriminate you. The verbal noun of "that you transgress" is in the genitive case with a deleted preposition, and the genitive case is related to "they punish you," that is, they will not send you to the disgrace of a people for the reason that they kept you away from the mosque for transgressing.

Meaning:

The verses of the Qur'an revolve around belief, worship, law, morals, religious and worldly leadership, judgment, and jihad. The verses mentioned in the law, including worship, are known as the verses of rulings according to jurists. They number about five hundred verses, including the Almighty's saying:

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(**O you who have believed**, **fulfill your contracts**.). This sentence, despite its brevity, is of great benefit, as it is the origin and basis for the consensus of the schools of thought on the obligation of fulfilling what is agreed upon between two people, with the fulfillment of the conditions that Sharia considers to be maturity and reason in the contracting parties.

The ability of the contracted thing to be owned, and not requiring it to be permissible as forbidden, or forbidden as permissible, and other things that are mentioned in the books of jurisprudence, including the third part of the jurisprudence of Imam Jaafar Al-Sadiq.

(**Livestock has been made lawful for you**). Cattle are camels, cows, sheep, and goats, whether domestic or wild. Animality refers to cattle and other animals that do not have speech. Accordingly, adding animal to cattle is a matter of adding something to something that is more specific than it. After God made it permissible to eat livestock, this exception came (**Except what is recited to you**). He, may He be glorified and exalted, recited to us two types of cattle: the first is what he referred to when he said: (**Not allowed to hunt while you are in a state of sanctuary**). The second is what he referred to in the third verse (**Forbidden to you are dead animals and blood**...). Talk about this category will come soon.

And meaning (**Not allowed to hunt while you are in a state of sanctuary**) The livestock that God has permitted us to eat are domestic livestock, or wild ones that we did not hunt during the state of ihram. As for the hunted ones in this state, eating them is forbidden, because everything that a person in ihram hunts is not permissible

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to eat, whether it is from livestock, or from other things. The details come when interpreting verse 97 and what follows from this Surah.

(**O you who have believed**, **do not permit the rituals of God**.). The rituals of God Almighty are the provisions of His religion, and among the most evident of them are the rituals of Hajj and Umrah. God Almighty said: (**That and whoever honors the rituals of God**, **they are part of the piety of hearts**.) - 32 Hajj. The meaning of the prohibition on analyzing the rulings of God's religion is that we do not distort them and dispose of them as we wish. (**Nor the sacred month**) That is, do not make it permissible to fight in the sacred month, and what is meant by the four months: Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab, because the alif and lam in the month are for completeness. (**Nor the guidance**) It is the camels, cows, and sheep that are guided to the House of God. What is meant is that no one should force them or prevent them from reaching the Sacred House. (**Nor necklaces**) That is, not those with necklaces, as they used to imitate the sacrificial animal with a shoe or a rope and the like, so that it would be known so that no one would be exposed to it. Rather, the men with necklaces were mentioned after the sacrificial animal, even though the sacrificial animal fell on them and on others - to take care of them, just as God Almighty says: (**Preserve the prayers and the middle prayer**.).

(**Nor do the trustees of the Sacred House seek bounty from their Lord and satisfaction**.). That is, do not fight anyone who goes to the House of God, whether he goes there for worship or trade. (**And when you are free**, **then hunt**). Because hunting is forbidden in the state of Ihram, and in the Sacred Land in general, so if a person is not in Ihram and is not in the Sacred Land, then hunting and eating the

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catch is permissible, since the impediment is removed.. The matter is in his saying: (**So they hunted**) Permissible, because it was mentioned after the prohibition.

(**And let not the custom of a people make you commit a transgression from the Sacred Mosque**.). In the year six AH, the polytheists were in control of Mecca and the Sacred House. The Prophet and the Companions wanted to visit the House in this year, but the polytheists turned them away from it. In the Farewell Pilgrimage, control of Mecca and the Holy House was for the Muslims, so this verse was revealed, and its meaning is that the polytheists' hatred for you, or your hatred for them, should not make you prevent them from the Sacred House after God made you victorious over them, because they had prevented you before. This was before verse 29 of Surat Al-Tawbah was revealed: (**The polytheists are unclean**, **so they should not approach the Sacred Mosque after this year of theirs**.).

You ask: Didn't God Almighty say: (**So whoever attacks you**, **attack him in the same way as he attacked you**.) Al-Baqarah, 194?

The answer: This verse was revealed regarding retaliation and reciprocity in special situations, such as war and the cutting off of limbs, meaning whoever fights you, fight him, and whoever cuts off someone else's hand, his hand will be cut off, and so on. As for whoever prevents and hinders the worship of God, trade, and agriculture, it is not permissible for him to be prevented from doing so, but rather he will be rewarded with another punishment.

The bottom line is that the punishment for the aggressor may be the same, or it may be in a different way, and in all cases the punishment should be a victory for the truth, not a cure or revenge.

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Revolution and counter-revolution:

(**And cooperate in righteousness and piety**, **but do not cooperate in sin and aggression**.). Among the words that are widely used today on the tongues of speakers and the pens of writers is the word revolution and counter-revolution. By revolution, they mean the cooperation of sincere people and their struggle against backwardness and the situation.

Corrupt, and by counter-revolution they mean the gathering of reactionaries and traitors and their cooperation to resist every attempt to change harmful, corrupt traditions.

The apparent meaning of the noble verse allows us to apply the Almighty's saying: (**And do not help one another in sin and transgression**.) On the counter-revolution for all goodness and progress.

I forbid you dead animals, **verse 3**:

(**Forbidden to you are dead animals**, **and blood**, **and the flesh of swine**, **and that which has been dedicated to other than God**, **and that which has been asphyxiated**, **and that which has been destroyed**, **and that which has been torn down**, **and that which has gone butt**, **and that which the beast has eaten**. **Except what you slaughtered and what was slaughtered on the monument**, **and if you divide by ties – that is the immorality of this day**. **Those who disbelieve have despaired of your religion**, **so do not Fear them and fear this Day**. **I have perfected for you your religion and completed My blessing upon you and have approved for you Islam as your religion**. **So**

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whoever is forced into a roaster other than If one accompanies sin, then God is Forgiving and Merciful (3))

Parsing:

Except for what you slaughtered (what) in the accusative case, with the continuous exception of the animals mentioned above, provided that it is realized alive, except for what does not accept slaughtering, such as a pig. The source is that you swear in the nominative case, in conjunction with the dead, that is, it is forbidden for you to swear. We have a state of Islam. And there is no state of conscience in necessity.

Meaning:

All food and drinks are considered permissible, except for what the text specifically prohibits, such as dead animals and the like, or in general, such as harmful things, including impure things. God Almighty said: (**O people**, **eat of what is on earth lawful and good**.) - 168 Al-Baqarah. Imam Jaafar al-Sadiq (peace be upon him) said: Everything that is permissible and forbidden is permissible for you forever, until you know what is forbidden in particular and abandon it.

In the first verse, God Almighty says: (**Except what is recited to you**) He recited to us two types of forbidden things: the first is what he referred to when he said: (**Not local for hunting**) Etc. It has been explained previously. The second is what he mentioned in this verse; There are ten types.

The first: Dead animals, which is any animal or bird that died without being slaughtered according to the law. The lawful slaughter differs depending on the animal. The slaughter of a fish is by taking it out of the water alive, the slaughter of a

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locust by grabbing it alive as well, the slaughter of a fetus by slaughtering its mother, the slaughter of a catch is done with a marked dog, or with a sword, spear, arrow, or a tool with a specific head, and the animal is slaughtered by facing the qiblah and cutting it off. Its four veins, with the name of God mentioned on it. The details are in the books of jurisprudence, including the fourth part of the jurisprudence of Imam al-Sadiq.

Second: Spilled blood, what is meant by it is that which comes out with force and thrust, and is distinguished from meat, because what is mixed with meat is forgiven, and blood that is like meat is permissible if it is liver according to all schools of thought, and forbidden if it is spleen according to the Imami Shiites in particular.

Third: Pork, which is forbidden according to Muslim consensus.

Fourth: What is made for the sake of other than God, and the beginning is raising one's voice. It is said: the beginning of a boy is if he cries at birth, and what is meant here is that which is slaughtered in a manner other than the remembrance of God. The polytheists used to sacrifice to their idols, and raise their voices in the name of Al-Lat and Al-Uzza. We discussed these four types in the interpretation of verse 173 of Surat Al-Baqarah, vol. 1, p. 264.

Fifth: The asphyxiated woman, which is the one who dies from suffocation with a hand or a rope, or her head enters a strait, and so on.

Sixth: Al-Mawqouda, which is the one who is beaten with a stick or the like until she dies.

Seventh: The deteriorating one, which is the one that descends from a high place.

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Eighth: Butting, which is one that is butted by another; So you die.

Ninth: What the lion ate, that is, what remained of the prey of a predatory animal.

Then God Almighty excluded from the last five types what we perceive alive, for it is permissible for us through legitimate slaughter, and this is the meaning of the Almighty's saying: (**Except as you become intelligent**). And in the reports: "The minimum by which purity can be attained is for it to be attained by one's ear or tail or by the blinking of one's eye."

Tenth: What is slaughtered on monuments. The author of Al-Tashil li Ulum Al-Tanzeel said: "Nasab is the plural of nisab, and they are stones that the people of pre-Islamic times venerated and sacrificed on. They are not idols, because idols are depicted, and monuments are not depicted."

It should be noted that food prohibitions are not limited to these ten types that were mentioned in the noble verse. Rather, there are other prohibitions, such as dogs, predatory animals, predatory birds such as falcons and vultures, insects, some types of fish, and prohibitions of slaughtered animals, and so on, which are stipulated in the Sunnah of the Prophet, and unanimously agreed upon by the jurists. There is no difference between what is stated to be forbidden in the Qur'an or the Sunnah: (**And whatever the Messenger gives you**, **take it**, **and whatever he forbids you**, **abstain from it**.) - 7 Al-Hashr. It is not far-fetched that the mention of these types in particular is due to the Almighty's saying: (**Livestock has been made lawful for you**). After God Almighty mentioned the ten categories, He added to them His saying:

(**And that you divide by sharp edges**). That is, it is forbidden for you to divide with zalaam, which is the plural of zalaam by adding the zāy and opening it, with the

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lām opened, and the zalām is a piece of wood in the shape of an arrow. The people of the pre-Islamic era, if one of them wanted to address a matter that concerned him, would take three of the sticks and write on one of them, "My Lord has commanded me," and on a second, "My Lord has forbidden me," and neglect the third. Then he would cover it with something, insert his hand and take one of them out. If it was a command, he would do it, and if it was a prohibition, he would leave it, and if it was negligent, he would repeat it, until the command or prohibition came out.

(**That is immorality**). A reference to the specificity of dividing with sticks in terms of meaning, and to all of the aforementioned prohibitions in legal terms. Thus, it becomes clear to us that the commentators differed regarding that: Is it a reference to the specificity of the latter, or to all of them? This difference is useless, as long as the ruling for everyone is the same, in terms of immorality, that is, great sin.

(**Today those who disbelieved have given up on your religion**, **so do not fear them but fear them**.). Many commentators said: What is meant by "day" in the verse is the day on which Dhu al-Hijjah was revealed in the Farewell Pilgrimage of the tenth year of the Hijra, and therefore the alif and lam are the day of the era, and the author of Majma' al-Bayan said: Today here means now, as the one who says: Today I have grown old, meaning now I have grown old. Whatever it is, the meaning of the verse is that the infidels despaired of the disappearance of Islam, or its distortion after it took hold in the souls of its followers, and began its way of spreading day after day... Therefore, do not be afraid - O Muslims - of the infidels, and fear God alone, and God Almighty has spoken the truth in everything He says: (**They want to extinguish the light of God with their mouths**, **but God refuses except to perfect His light**, **even if the disbelievers dislike it**. **It is He**

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who sent His Messenger with guidance and religion. **The truth to prevail over all religion**, **even if the polytheists hate it**.) - 33 Repentance.

On this occasion, it is useful to quote sentences from the book "Islam in the Twentieth Century" by Al-Aqqad. He said:

"The Islamic faith was not a dominant force, and only during its inception and emergence, but it was a steadfast force after hundreds of years... The steadfastness of the Islamic power in times of weakness is as amazing as its victory in times of strength and power, especially its steadfastness after more than ten centuries... The strength of the steadfastness of the Islamic faith at the beginning of Islam is amazing, but its steadfastness now is astonishing, because it has no useful defense, no money, no weapons, no knowledge, no knowledge. It owns defence, and there is no agreement among its people on defence. The power of the Islamic faith has spread throughout the world, independent of the wars and policies of countries, and from the thrones and crowns of monarchs. In Africa today there are one hundred million Muslims, whose conversion to Islam has nothing to do with a state or politics, and close to this number are Muslims.

In Sumatra and Java, and close to it in Pakistan, and in China and its environs there may be a similar number of millions."

Completing the religion and completing the blessing:

(**Today I have perfected for you your religion and completed My blessing upon you and approved for you Islam as your religion**.). The Shiites and most Sunnis disagreed in the interpretation of this verse, and we present the statements of

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both parties as transmitters, neither supporters nor refutators, and we leave the reader and his mind to consult him alone.

The Sunnis, or most of them, said: What is meant by the verse is that God Almighty perfected their religion for the Muslims by defeating and prevailing over all religions despite their people's war and resistance to him and the Muslims, and He completed His blessing upon them by stipulating His faith and law, origins and branches, and made clear everything they need in the matter of their religion and their world: (**We have not neglected anything in the Book**).

The Shiites said: It is correct to interpret the verse in this sense if it is not linked to an incident that explains it and makes clear what is meant by it. Many verses are explained by the incident that was associated with the time of their revelation. For example, God Almighty said, addressing His Most Noble Prophet: (**And you fear people**, **but God is more worthy that you fear Him**.) - 37 parties. If we abstracted this verse from the story of Zaid ibn Haritha, and took it at face value, the meaning of the verse would be that the Messenger of God (may God bless him and grant him peace) preferred the satisfaction of creation over the satisfaction of the Creator... God forbid from him whom God chose for his revelation and message.

Then the Shiites said: This verse was associated with a special incident that explains it and makes clear what is meant by it, and they provided evidence for that with the following:

First: Sunni and Shiite scholars, commentators, and historians have agreed that Surat Al-Ma'idah, with all its verses, is Medinan, except for this verse: (**Today I have perfected your religion for you**) It was revealed in Mecca, in the tenth year of the Hijra, which is the year in which the Messenger of God (may God bless him and

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grant him peace) performed the Farewell Pilgrimage, because he was transported to the heavens of his Lord in the month of Rabi' al-Awwal in the eleventh year.

Second: After performing his rituals in this year, the Prophet headed to Medina, and when...

He was informed of Ghadir Khumm - a place in Al-Juhfa from which many roads branch - that his herald had ordered him to call for prayer, so the people gathered before they dispersed and each went on his way to his own country, so he addressed them and said, among other things:

"God is my master, and I am the master of the believers. I have more right over them than their own selves, so whoever I am his master, then Ali is his master. He says it three times, and in one narration four times... Then he said: Oh God, befriend whoever befriends him, and be hostile to whoever is hostile to him." Love the one who loves him, hate the one who hates him, support the one who helps him, abandon the one who abandons him, and maintain the truth with him wherever he turns. Except let the absent witness be informed."

The Sunnis do not deny this hadith after it has exceeded the limit of frequency (1) Many of their imams and scholars recorded it, including Imam Ibn Hanbal in his Musnad, Al-Nasa'i in his characteristics, Al-Hakim in his Mustadrak, Al-Khwarizmi in his virtues, Ibn Abd Rabbuh in his understanding, and Al-Asqalani in his authenticity, as mentioned by Al-Tirmidhi, Al-Dhahabi, Ibn Hajar and others, but many of them interpreted guardianship as love and affection, and what is meant by the saying of the Messenger (may God bless him and grant him peace) is: "Whoever I am his master - whoever loves me." Let him love Ali.

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The Shiites responded to this interpretation by saying that the Prophet's saying: "I am more worthy of the believers than they are of themselves, so whoever I am his master, then Ali is his master" clearly and clearly indicates that the same guardianship that was established for Muhammad (PBUH) over the believers is fixed for Ali (PBUH), without increase or decrease, and this guardianship is religious and temporal authority, even if the word guardianship has a thousand and one meanings.

Accordingly, the meaning of the verse is that God Almighty perfected the religion on this day by declaring Ali the caliphate.

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(1). The Shiites quoted this hadith from many Sunni sources, and their scholars wrote special books about it. The last of them is Sheikh Al-Amini, one of the scholars of Najaf Al-Ashraf in this era. He wrote a book, Asma' Al-Ghadir, in 12 volumes, with approximately five thousand pages, in which he mentioned the narrators of the hadith, who were 120 companions, 84 followers, and 360 imams and hadith memorizers, and among them were the Hanafi, Al-Shafi'i, and others. All of this was quoted from Sunnah books and the book are on sale in libraries in Iraq, Iran and Lebanon.

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She asks: Completing the religion by presenting it to other religions, and explaining its rulings in full and comprehensive terms, as the Sunnis say, is clear and does not need explanation. As for completing the religion by stipulating the caliphate of Ali, it must be explained and clarified. So how do the Shiites explain it?

The Shiites said in explaining this: Truly completion cannot be achieved without the presence of legislative and executive authority together, and the former alone is

nothing unless supported by the latter, and implementation was in the hands of the greatest Messenger (PBUH). The enemies of Islam thought that the executive authority would go with the departure of the Messenger, and with its departure Islam would go... So the Prophet appointed Ali to preserve the Sharia after him and establish the religion as the Messenger (PBUH) had established it. Thus, there was no hope left for the infidels regarding the disappearance or weakness of Islam.

(**But whoever is forced into a state of hardship**, **not inclining toward sin**, **then God is Forgiving and Merciful**.). Its interpretation was given in detail in Part 1, p. 265, paragraph "The one in need and his ruling," verse 173 of Surat Al-Baqarah.

And whatever you know of the raptors, **they are angels**. **Verse 4**:

(**They ask you**, "**What has been lawful for them?**" **Say**, "**Good things are lawful to you**, **and what you have taught of the prey**, **saying**, '**You teach them from what God has taught you**, **so eat of what they have caught for you**.'" **And mention the name of God over it**, **and fear God**. **Indeed**, **God is quick to reckon** (4))

the language :

Al-Jarah is a plural of "jarah" from "jarah" meaning gain, including the Almighty's saying: (**And He knows what you did during the day**) What is meant by raptors here is what can be hunted, such as dogs, leopards, and birds, because they are prey for their families. And dogs, meaning they teach dogs and the like to hunt.

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Rather, the word "two dogs" was applied to marked raptors, because discipline is most common in dogs, so this word was derived from it because of its abundance in its kind.. This is according to non-Shiites, but the Shiites only permit hunting a dog, and the details follow.

Parsing:

It is permissible for (what) to be a subject, and for a predicate meaning which, and it is permissible for (what for) to be a single word and a sentence that is a predicate. And what you knew was deleted from the genitive, i.e., and the hunting of what you knew. And maklabin is an adverb of the pronoun you taught, because it means teachers of dogs.

Meaning:

(**They ask you what has been made lawful for them**. **Say**, "**good things are made lawful for you**."). The good is the opposite of the bad, and the bad is what the law specifically prohibits, such as dead meat and pork, or in general, which is what causes harm and corruption in some way. God Almighty mentioned this sentence, with its wording or meaning, in 15 places in His Holy Book.

(**And whatever you teach of the preys**, **you teach them of what God has taught you**, **so eat of what they have seized upon you**, **and mention the name of God over it**.). The majority of schools of thought agreed that it is permissible to hunt a dog and eat it under the following conditions, but they differed regarding hunting other things, such as a leopard, a falcon, or the like, if it is a teacher who understands what a dog understands. The Shiites said: It is not permissible. Others said: It solves. The Shiites reasoned that the word "two dogs" is

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specific to hunting a trained dog, and whatever it is, it is not permissible to hunt raptors unless the following conditions are met:

1 - That the hurtful person is a teacher. If his friend commands him, he obeys, and if he rebukes him, he rebukes him. This is the meaning of the Almighty's saying: (**You teach them from what God has taught you**).

2 - That his owner sends him with the intention of hunting. If he sets out on his own and brings back the game killed, it is not permissible.

3 - The hunter must be a Shiite Muslim.

4 - To name the hunter when dispatching the predator, and say: Go in the name of God, and something like that. This is the meaning of the Almighty's saying: (**And mention the name of God over him**).

5 - That the predator catches the prey alive, and that death is attributed to its wound. If it catches it dead, it is not permissible, and the same applies if it catches it alive, but it dies from a cause other than the predator.

Purity of the People of the Book, **Verse 5**:

(**Today, good things have been made lawful for you, and the food of those who were given the Book is lawful for you, and your food is lawful for them, and the chaste women from among the believing women, and the chaste women from among those who have been given the Book. Scripture before you: When you give them their reward, they will be clean, not**

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fornicating, **nor taking deceit**. **And whoever disbelieves in faith**, **his work has become worthless**, **and he is in The Hereafter is among the losers** (**5**))

the language :

The horse has four meanings: Islam, marriage, freedom, and chastity, which is what is meant here. Fornication means adultery, and what is meant here is to openly do so, because the Almighty says: (**Nor those who have deceit**) What is meant by secret adultery, and the friendly betrayal occurs on both males and females.

Parsing:

The chaste women are connected to the good things, and if an adverb includes the meaning of the condition, it is related to what is permissible. And they are protected from the letter "W" in the word "you have come to them." And not fornicating (other) is an adjective

For Muhasin, and it is permissible to be an adverb, even if the possessor of the adverb is indefinite, as long as the meaning is clear.

Meaning:

(**Today**, **good things have been made lawful for you**, **and the food of those who were given the Book is lawful for you**, **and your food is lawful for them**.). The Sunnis and Shiites differed in the meaning of what is meant by the food of the People of the Book, which are the Jews and Christians. The Sunnis said: What is meant is their sacrifices. This was reported from them by the author of Tafsir Al-Manar, and this is his phrase literally: "The majority here interpreted food as

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sacrifices, because other things are permissible according to the principle of the principle of permissibility."

Most Shiite jurists considered the impurity of the People of the Book, forbade their food and drink, even the bread and water they consumed, and interpreted food in the verse as grains.

As for us, we see the purity of the People of the Book (1) We have stated this with evidence in the first part of the jurisprudence of Imam Jaafar al-Sadiq, and many great authorities agree on this, including Sayyid al-Hakim and Sayyid al-Khoei, who confided his opinion to those who trust him. As for the saying of those who said: The book is impure, not impure, it is a play on words, because things in Sharia law are divided into two categories: pure and impure, and there is no third... Yes, impurity may be exposed to the pure, then removed by purification, and if it were necessary for it, it would be impure, not impure.

As for explaining food in terms of grains in particular, it is far from the eloquence and eloquence of the Qur'an. Food was used for fishing in the sea, and there are no grains in the sea. God Almighty said: (**It is lawful for you to catch the sea and its food as enjoyment for you**.) - 96 Al-Ma'idah. He used it in water, and between water and grains, between liquid and solid. Almighty said of someone who said: (**Whoever drinks from it is not from me**, **and whoever does not eat it is from me**.) - 249 Al-Baqarah. It is used in various foods: (**So if you taste**, **then eat**) - 53 parties. Would anyone dare to interpret it as saying that if you eat barley - for example - then spread the word? ..And if he dared to make such an interpretation, of what kind?

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(1). Finally, Sayyid al-Hakim, the great authority of the Shiite Islamic sect, issued a fatwa regarding their purity.

He is? .. Rather, God Almighty used food for meat: (**Say**, "**I do not find in what has been revealed to me anything forbidden for anyone to eat**, **unless it be a carcass**, **or spilled blood**, **or the flesh of a pig**.") 145 Al-An'am».

For this reason, we say that the sacrifices of the People of the Book are permissible, given the fulfillment of the conditions of receiving, naming, and cutting the four limbs. This is the difference between the sacrifice of a writer and the sacrifice of a Muslim. The sacrifice of the former is forbidden unless it is known that he received, named, and cut the four limbs with the stability of life in the animal before slaughtering. The sacrifice of the latter is permissible unless you know that he violated what the Sharia has required. We stated this with evidence in the fourth part of the jurisprudence of Imam Jaafar al-Sadiq, which contains authentic narrations from the People of the House (peace be upon him). The second martyr, Al-Saduq, Ibn Abi Aqeel, and Ibn Al-Junaid worked on it. The author of Majma' al-Bayan said when interpreting this verse: "On the authority of most commentators and most jurists, what is meant by food in the verse is the sacrifices of the People of the Book, and this is what a group of our companions said," that is, from the Shiite scholars whose statements are reliable.

(**And the chaste women from among the believing women**, **and the chaste women from among those who were given the Scripture before you**, **when you give them their reward**, **being pure**, **not forgiving or taking deceit**.). What is meant by "horse" in the three terms is chastity, and by wages dowries, and

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fornicators are those who commit adultery openly, and those who take betrayals commit it secretly, and the fulfillment of wages is restricted by not committing adultery, which is referred to as chaste and non-fornicators - to point out that what a man pays to a woman in money must be a dowry for legitimate marriage, not a wage for incest, and the bottom line is that God has permitted marriage to chaste Muslim women. Kitabiyat women, and whoever marries them must pay them the money agreed upon as a legal dowry, not in exchange for adultery.

The jurists of the sects agreed that it is not permissible for a Muslim to marry someone who does not believe in anything at all, nor to someone who worships idols, fires, and the like. They differed regarding the marriage of the people of the Book, that is, Christianity and Judaism. The followers of the four Sunni sects said: It is permissible, and they cited this verse as evidence. The Shiite jurists disagreed between what is permissible and what is forbidden, and the difference between permanent and interrupted marriage, so they permitted the second, and prohibited the first.

We are with those who say it is permissible in general, and our basis is firstly the evidence indicating the permissibility of marriage in general. Second: God Almighty says: (**And the chaste women among those who were given the Book**). Third: The many narrations about Ahl al-Bayt (peace be upon him), and the author of Al-Wasa'il wal-Jawahir mentioned them, and he described them as extensive, that is, they reached a point of abundance approaching frequency, and we quoted some of them in the fifth part of the jurisprudence of Imam Jaafar Al-Sadiq.

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And you ask: What are you doing according to what God Almighty says: (**And do not marry polytheist women until they believe**). And he said: (**And do not ؟cling to the infidels' ties**)

The answer: Non-Kitabite polytheist women, as evidenced by the polytheists' kindness to the People of the Book in the first verse of Surat Al-Bayyinah: (**Those who disbelieved from among the People of the Book and the polytheists were not to stagnate until clear proof came to them**.). As for his saying: (**And do not cling to the infidels' ties**) It is not explicit in marriage, because holding on to the infallibility, as it is used to refer to marriage, is also used to refer to non-marriage. The author of Al-Masalik said: "The verse is not explicit in the desire to marry, nor in what is more general than it."

(**And whoever disbelieves in faith**, **his work has become worthless**, **and in the Hereafter he will be among the losers**.). After God Almighty mentioned some of His rulings, what is permissible and what is forbidden, He said: Whoever listens and obeys is a true believer, and his work is accepted, and upon me is his reward and reward, and whoever denies my rulings and my law is an unbeliever and a loser. What is meant by faith here are the same rulings that one must believe in, by way of applying the infinitive to the object, such as creating creation to the created, and eating to the eaten. As for frustration, we have spoken about it in detail when interpreting the verse. 217 of Surat Al-Baqarah, Part 1, p. 326.

Ablution and Tayammum, **verses 6–7**:

(**O you who have believed**, **when you stand to pray**, **wash your faces and your hands up to the elbows**, **and wipe your heads and your feet up to the ankles**. **And if you are**

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Aside So purify yourselves, and if you are sick, or on a journey, or one of you comes from the toilet, or you have touched women and do not find water, then perform tayammum on clean earth and wipe On your faces and your hands – God does not intend to make it difficult for you, but He intends to purify you and to complete His blessings upon you that you may be grateful. (6) **And remember the favor of God upon you and His covenant with which He made you trust when you said, "We hear and we obey, and fear God. Indeed, God is All–Knowing of the secrets**." (7))

the language :

Utilities collection facility. The heels are two protruding bones that separate the leg from the foot. The one who is in a state of impurity is called the masculine, the feminine, the singular, the dual, and the plural. The excrement is the low place, and what is meant here is to relieve the need from the outlets. And Upper Egypt is the face of the earth.

Parsing:

In your heads, it was said that the letter "ba" is in addition, it was said that it was attached to it, and it was said that it was that it was about severing, and the details will come in the meaning section. And what God wants to make of embarrassment upon you is an object that He intends to delete, and He makes the present tense in the accusative case because it is implied after the word God, and from an addition, and embarrassment is the object of He makes, and the estimate is that God wants that because He makes embarrassment upon you. He also wants to purify you.

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Meaning:

(**O you who have believed**, **when you stand up for prayer**). That is, if you want to stand up for prayer,

Just as you say: If you sleep, recite Surah Al-Fatihah, and this is in the sense of giving the cause to the cause.

(**So wash your faces**). There is no disagreement about it, except that the Imami Shiites said: It is necessary to start from the top, and it is not permissible to reverse, and others said: It is permissible to wash, however agreed upon, and starting from the top is better.

(**And your hands to the facilities**). There is also no disagreement about it, except that the Shiites obligated starting with the elbow, and abolished the reverse, and they also obligated the right hand to be presented before the left, and the Sunnis said: He should wash them as agreed... Yes, presenting the right hand is better, and likewise starting from the fingers to the elbow.

She asks: Both Sunnis and Shiites have violated the apparent meaning of the verse, because the end of the ablution must be in the place of "to," even though the Sunnis do not require that, and the Shiites do not allow it, so what is the interpretation?

Many answered that "to" here means something like the Almighty's saying: (**And He will add strength to your strength**.) - 52 Hood," meaning with your strength.. What we see in the answer is that the specification in the verse is of the washed part, which is the hand, regardless of how the washing was started and ended, just like your saying: I sold you the land from here to there, and I picked the

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garden roses from here to here, and you want to specify the quantity and amount, not an explanation of the quality and form.

(**And wipe your heads**). The Hanbalis said: It is necessary to wipe the head and ears, and washing is sufficient for wiping on the condition that the hand is passed over the head. The Malikis said: The entire head must be wiped, not the ears. The Hanafi school of thought said: A quarter of the head must be wiped, and it is sufficient to place the head in water, or pour it on it. The Shafi'is said: Part of the head must be wiped, even if it is a little, and washing or spraying is sufficient. The Imami Shiites said: Part of the front of the head must be wiped, and the minimum that is called wiping is sufficient, and it is not permissible to wash or spray.. Accordingly, the meaning of the "ba" is to stick to the first two opinions, and to be specific to the last three opinions.

(**And your feet reach the ankles**). There are two readings in the legs: one is the accusative, and the other is the accusative. The Sunnah said: The feet must be washed, not wiped, because they are attached to the hands, according to the two readings. As for reading the accusative, it is clear, as the hands are in the accusative position both verbally and locally. As for reading the genitive case, it is for neighbourhood and following, i.e. the heads are genitive, and the legs are adjacent to them. The legs are made genitive due to the relationship of adjacency, just as the Arabs say: "The hole of a lizard is ruined," knowing that ruined must be raised, because it is an attribute of the stone, not of the lizard, but it was lowered because of its proximity to the lizard.

The Shiites said: The feet must be wiped, not washed, because they are attached to the heads. As for reading the preposition, it is clear, as the heads are genitive with the

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b. As for reading the accusative case, it is connected to the position of the nouns, because every genitive case is in the accusative case.

Then the Shiites said: Kindness to the hands is not permissible for two reasons:

The first: It is contrary to eloquence, because of the presence of a separator between the hands and feet, which is his saying: (**And wipe your heads**) If the legs were crossed over the hands, he would say: (**And your hands to the elbows and your feet to the ankles**) He did not separate the hands and feet by wiping the head.

Second: The conjunction on the hands requires that each reading have a meaning different from the other, as the meaning on the accusative reading is washing, and on the genitive reading it is wiping... This is unlike the conjunction on the heads, as the meaning is the same on the two readings. In addition, the traction for the neighborhood is bad and was not mentioned in the word of God at all.

(**And if you are in a state of ritual impurity**, **purify yourself**). Ghusl due to impurity is required for two reasons: First: emission of semen while asleep or awake. Second: Inserting the head of the urethra in the front or anus, or rather inserting it completely.

The Sunnah did not require washing in a special way, but rather required that the water cover the entire body, as agreed.

The Imami Shiites divided the ritual ablution for impurity into two types: the ritual ablution and the ritual ablution. The arrangement is that the person performing the ablution should pour water over his body in the morning, and in this case they obligated to begin with the head.

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Then with the right side of the body, then the left. If it is missed, and the back side is advanced, or the front is delayed, the washing is invalid. As for immersion, it is immersing the entire body under water at once. If part of it comes out of the water, it is not enough.

(**And if you are sick**, **or on a journey**, **or one of you comes from defecation**, **or you have touched women and you do not find water**, **then perform tayammum on clean soil**.). Its interpretation is presented in Surat An-Nisa, verse 43.

(**God does not wish to place upon you any difficulty, but He wishes to purify you and to complete His blessings upon you that you may be grateful**.). Embarrassment is distress and hardship, and harm is embarrassment and increase, including harm, illness, and the loss of money. Islam has not legislated a ruling that calls for any form of distress and hardship, let alone harm. It has not enjoined anything except that it contains good and good, and it has not forbidden anything except that it contains evil and corruption. If there are two aspects to one thing: benefit and harm, consider: If the benefit is greater, then it is required, and if the harm is greater, then it is forbidden, so the lesson is always there. More, and equally, the choice is whether to act or not. God Almighty said: (**O you who have believed**, **respond to God and to the Messenger when he calls you to revive you**.) - 24 Al-Anfal. And he said: (**God desires ease for you and does not desire hardship for you**.) - 185 Al-Baqarah.

(**And remember the blessings of God upon you and His covenant with which He has entrusted you**.). Everyone who joins a religion or party has made a covenant with himself to respond to its principles and teachings, and to act upon them willingly and willingly. This is the covenant with which God trusted us

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Muslims when we accepted Islam as our religion. Whoever fulfills this covenant and fulfills it as God has commanded has fulfilled his loyalty to God, and whoever disobeys has betrayed God, and whoever shows the meaning of loyalty to God Almighty is sincerity to His servants. And honesty in their dealings, and I do not know a sign of honesty in religion in reality and reality other than loyalty.. I advise every person not to trust anyone for his knowledge or worship, or for his position and fame, but rather trust him and trust him after being certain of his honesty and loyalty.

Be just is the closest to piety, **verses 8–10**:

(**O you who have believed**, **be upholders of God**, **witnesses to justice**, **and let him not commit crimes against you**.

What is the fate of a people if you do not be just? Be just. **That is closer to piety**. **And fear God**. **Indeed**, **God is aware of what you do**. (8) **God has promised those who believe and do righteous deeds for themselves**. **Forgiveness and a great reward** (9) **And those who disbelieve and deny Our signs – such are the companions of Hell** (10))

the language :

Fair installment. He will not punish you, that is, he will not send you. And the hatred is hatred.

Parsing:

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Martyrs of the state of waw in Konwa. It is the closest subject and predicate, and it is a pronoun that refers to the infinitive infinitive, min al-adlwa. God's promise (promise) requires two objects, the first being those who believed, and the second being a sentence for them forgiveness. It was said: The second object is omitted, meaning Paradise, and a sentence for them is forgiveness that explains this omitted object.

Meaning:

(**O you who have believed**, **be upholders of God**, **witnesses for justice**.). True faith has manifestations that can be sensed and felt, and God Almighty has defined them and made them clear in various ways in many of His verses, many of which have been mentioned, and more to come, and the verse that we are interpreting now says in a clear language: If you are believers, then stand up for God, and bear witness with justice. On us or on others.

No, even if the context indicates that, but what is meant is for a person to modify all of his behavior, without exception.

If he was a temporal scholar, he used his knowledge as a means of eliminating the causes of weakness and backwardness, and providing the causes of strength and progress, and if he was a "religious" man, he called for the word of God, which is that man should improve the caliphate of God on his earth, and resist everyone who deviates from this path, and if he was ignorant, he would respond to the people of knowledge and religion, and stand by their side, advocating and supporting them, as long as they are with truth and justice.

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This is the justice that God commanded in this verse and others. Justice, which is the hope and goal of humanity, and without which life cannot be right. Society may live without knowledge, but it is impossible for it to live without justice in any aspect, even if all of its members are geniuses and inventors. Knowledge without justice does more harm than good. As for justice, it is all good, and it is impossible for there to be any blemish in the harm, and if it exists, it is a means to repel what is caused. It is more harmful and more dangerous.

(**And let not the hatred of a people force you not to be just. Be just. It is closer to piety**.). What is meant by the people in the verse is the enemies of goodness and justice who resist every attempt to liberate humanity from the shackles of weakness and backwardness. God Almighty has commanded us to continue establishing justice and working for the sake of life, unconcerned and indifferent to the wrath and machinations of the deviants. In other words, we should do the same: the caravan moves on, and the dogs bark.

(**God has promised those who believe and do righteous deeds forgiveness and a great reward**.). In verse 25 of Surat Al-Baqarah, God Almighty gave good tidings to the working believers that they will have Gardens beneath which rivers flow, and in verse 57 of Surat Al Imran he gave them good news that God Almighty will pay them their wages, and He added in verse 56 of Surat An-Nisa that they will have purified spouses in Paradise. This promise comes in the rest of the surahs in another way... and the goal in all is the same, which is to encourage and encourage faith and work whenever the occasion calls for it.

(**And those who disbelieve and deny Our signs – those are the companions of Hell**.). After He promised the working believers of bliss, He threatened the unbelievers with Hell in His Almighty way of following encouragement.

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By intimidation... This verse has a clear indication that whoever disbelieves in God is one of the companions of hell, even if he is not called to faith by a prophet or a successor of a prophet. This is because the verses of God Almighty that provide evidence for His existence are not specific to what He revealed to His messengers. He has established sufficient and comprehensive evidence of His oneness and greatness over the souls, the heavens, and the earth. So whoever disbelieves in them, the evidence is required of him: (**Do they not reflect within themselves that God did not create the heavens and the earth and what is between them except with truth?**) - 8 Romans.

Remember the blessing of God, **verse 11**:

(**O you who have believed**, **remember the blessings of God upon you**, **when a people intended to extend their hands to you**, **but He withheld their hands from you**, **and fear God and against God**. **So let the believers rely** (**11**))

Parsing:

It is a circumstance related to God's grace. The infinitive infinitive form: to simplify, is in the genitive case with the omitted b, and the genitive case is related to them.

Meaning:

(**O you who have believed**, **remember the blessings of God upon you**, **when a people intended to extend their hands to you**, **but He withheld their hands from you**.). It is said that he extended his tongue to him when he insulted him, and he extended his hand to him when he oppressed him, and what is meant by the

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people here are the polytheists of Mecca who wanted to eliminate Islam in its beginning by oppressing its followers by killing, torturing, and displacing them, then declaring

War and raising armies, but in the end God gave the Muslims victory over His enemies and their enemies, and they became honorable after they had been humiliated, and rulers after they had been ruled, and there is no greater blessing than freedom and victory over the enemy, and after God Almighty reminded the Muslims of this clear blessing, He addressed them with this speech:

(**And fear God**, **and in God let the believers put their trust**) Not on their strength, that is, I gave you this power to use it to achieve truth, not to revive falsehood, and to spread security and justice, not to exploit the oppressed, conspire against them, and control them, as the polytheists did to you before, and as most people do, seeking justice when they are weak, and denying it while they are strong... The believer truly fears God and thanks Him, and He is stronger than what He fears. And he thanks him, even though he is weak, or he is in both cases - at least - but the one who believes with his tongue, rather than his heart, does the opposite: (**So when they ride in the ark**, **they call upon God**, **sincere in religion to Him**. **And when He delivers them to land**, **behold**, **they associate**) 65 Spider.

Taking the covenant from the Jews and Christians, **verses 12–14**:

(**And God took a covenant with the Children of Israel and We sent from them twelve captains**, **and God said**, "**Indeed**, **I am with you as long as you establish prayer and pay zakat and believe**." **With My Messengers**, **and you**

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have strengthened them, and you have lent to God a good loan. I will certainly atone for you your evil deeds, and will admit you to Gardens beneath which rivers flow. But whoever among you disbelieves after that has strayed from the right path. (12) **And because they broke their covenant, We cursed them and made their hearts hard. They distort the word from And they have forgotten a portion of what they were reminded of, and you continue to discover traitors among them, except a few of them, so pardon them and forgive.**

Indeed, God loves those who do good. (13) **And among those who said, "We are Christians," We took their covenant, but they forgot a portion of what they were reminded of, so We enticed among them enmity and hatred. Until the Day of Resurrection, God will inform them of what they used to do** (14))

the language :

The leader of the people is the one who looks after their conditions, and what is meant here is the one to whom the affairs of the people are entrusted and the management of their interests. Ta'zir is used to refer to discipline and support, which is what is meant here. "Aghreena" means "saqna," because it is taken from the glue that sticks to something.

Parsing:

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Because of their annulment (what) is superfluous, and the genitive case is related to their curse. And harsh second effect to make us. And among those who said it is related to our taking.

Meaning:

In His Mighty Book, Glory be to Him, He spoke about the infidels and polytheists in general, and about the polytheists of Quraysh in particular, when the Prophet (PBUH) encountered them. He spoke about the hypocrites who demonstrated Islam but concealed disbelief, and about the Jews and Christians, but He spoke about the Jews more than all of them, because they are the most stubborn of God's creations to the truth and most hateful to humanity, and much was mentioned about them in Surah Al-Baqarah, Al-Imran, Al-Nisa, and most of this Surah. That is, the table among them and among the Christians.

(**God took a covenant from the Children of Israel and sent from them twelve captains**.). male

Glory be to Him that He sent twelve leaders from the Children of Israel, and He did not clarify: Were these twelve leaders of their tribes, who represent 12 branches of Jacob, which is Israel, or were they prophets or guardians? God did not mention any of that, and we are silent about what God was silent about.. Yes, the verse is clear in that God had a covenant with the Children of Israel, which included that the Children of Israel would do five things, and that God would reward them with two things if they fulfilled them, and if they disobeyed, they deserved expulsion and punishment from Him, the Almighty. As for the things that they committed themselves to performing and fulfilling, they are:

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1- Establishing prayer. (**If you establish prayer**).

2- Paying zakat. (**And you paid zakat**).

3- Faith in God's messengers. (**And you believed in my messengers**).

4 - Supporting the messengers. (**And you strengthened them**).

5- Giving money for the sake of God. (**And you have lent to God a good loan**). The conjunction of the loan with zakat indicates that two things were required of their money: zakat, and giving in the path of God. In return for doing these five things that were a condition in the covenant, God will reward them with two things that were a reward for this condition, which are:

1- Forgiving sins. (**I will certainly remit your evil deeds from you**.).

2 - Paradise. (**And I will certainly admit you into gardens beneath which rivers flow**.).

This is God's covenant with the Children of Israel, a condition and a reward. After He, Glory be to Him, explained it, He addressed them by saying: (**Whoever among you disbelieves after that has strayed from the right path**.). Whoever strays from the straight path, his punishment will be disgrace and disappointment.

(**Because they broke their covenant**, **He cursed them**.). They break every covenant except not breaking the covenant and the covenant, and this is a characteristic of them that will never leave them, just as the curse of God upon them will never depart from them... due to the correlation and cohesion between breaking the covenant and the curse of God. (**And We made their hearts hard**). Anyone

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who does not fear evil and sin has a dead heart. Imam Ali (peace be upon him) said: Whoever has little piety, his heart dies.

You ask: How did God Almighty attribute the hardness of their hearts to Him? Doesn't this mean that they are not responsible for this cruelty, because it is from God, not from them?

The answer: God made clear to them the path of goodness, and commanded them to do it, and made clear to them the path of evil, and forbade them from it. He took from them a covenant to listen and obey, and they gave it to him. Then they betrayed and renounced it, and insisted on disobedience and rebellion. So he left them alone, and did not urge them to do good, since there is no obligation with refuge, and because God Almighty did not make them refuge, it is correct to attribute cruelty to Him. If he wants more clarification, let him return to what we said when interpreting verse 88 of Surat An-Nisa, the section on misleading from God is negative, not positive.

(**They distort words from their proper place**). Its interpretation is presented in Surat An-Nisa, verse 45. (**And they forgot a portion of what they were reminded of**). They were reminded of the Torah, so they distorted what was inconsistent with their desires, and left what they desired. And since they violated God's covenant and distorted His book that He sent down to them from heaven, it is even more appropriate that they violate the covenants they give to Arabs and non-Arabs, and distort the resolutions of the United Nations and the Security Council.

(**And you still see traitors among them**, **except for a few of them**.). The Jews of the Arabian Peninsula at that time were not satisfied with denying the

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prophethood of Muhammad (PBUH), until they conspired against him with his enemies, and plotted deception and treachery against him, so God addressed him by saying: (**You still see a traitor among them**). That is to say, O Muhammad, you have met many Jews, and you will also meet many of them, even if you do good to them, because to them the good and the bad are the same. (**Except for a few of them**) They are the ones who converted to Islam and were true to their Islam, like Abdullah bin Salam and those with him. Despite all of that, God commanded His Prophet to respond to their offense with kindness: (**So pardon them and forgive. Indeed, God loves the doers of good**.).

You ask: Is it far from the fact that He, Glory be to Him, described them with the ugliest descriptions, and that goodness is not hoped for from them under any circumstances, is it far from this that His Prophet commands forgiveness and forgiveness for them? Do the Jews know the meaning of forgiveness and amnesty? Is it permissible to forgive snakes and scorpions?

I answer him with answers, including that my conscience goes back to a few of them who converted to Islam and were sincere. Among them is that this verse is abrogated by the verse about the sword. These two answers are possible,

As for the first, it is because the pronoun apparently refers to the closest relative, and as for the second, it is due to the presence of abrogation in the Qur'an.

It is possible that the command to pardon them was revealed after Islam became strong and became a strong fortress that would not be harmed by the plots of the Jews or other unbelievers.

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(**And from those who said**, "**We are Christians**," **we took their covenant**.). After God Almighty made clear the situation of the Jews in terms of breaking the covenant and distorting it, He explained the situation of the Christians and that they and the Jews are equal in this respect.. But glory be to Him, in the previous verse, He mentioned the type of covenant that the Jews broke, and He did not mention anything about the type of covenant that He took from the Christians, and it is not far off that God Almighty made the statement with regard to the Christians due to the clarity of the covenant that He took from them, which is monotheism. (**So they forgot a portion of what they were reminded of**). What they were reminded of was the Gospel that God revealed to Jesus (peace be upon him), which explicitly states monotheism and the prophecy of Muhammad (peace be upon him) in the name of Ahmed, so they distorted it just as the Jews distorted the Torah.

One of the strongest evidences of the distortion of the Gospel is that the heads of the Church and historical scholars regarding the four Gospels adopted by the Christians in the fourth century "disagreed among themselves as to who wrote the Gospels?" When did you write? In what language? How did the original copies get lost? These differences are detailed in the Great French Encyclopedia. The author of Tafsir Al-Manar mentioned this and many others.

(**So We incited between them enmity and hatred until the Day of Resurrection**.). Nothing can be said in explaining this sentence better than what Sheikh Abu Zahra said in the book "Lectures on Christianity." So we quote his phrase literally:

"Disagreement, discord, and hostility occurred among those who said: We are Christians, in ancient and modern history, in accordance with what God Almighty told us in His truthful and generous book. Their blood was shed at the hands of each

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other, as was not shed from their wars with others in all of history, whether that was due to religious differences, or due to disputes over religious leadership, or due to political, economic, and social differences. And during the long centuries, these hostilities did not subside, nor did these wars subside. And surgeries, and they will continue until the Day of Resurrection, as the truest of speakers said."

Light has come to you from God, verses 15–16:

(**O People of the Book, Our Messenger has come to you, making clear to you much of what you concealed from the Book, and pardoning much. There has come to you from God a light and a clear Book**. (15) **Through it God guides those who follow His pleasure to the paths of peace, and brings them out of darkness into light, by His permission, and guides them to a straight path**. (16))

Parsing:

A sentence that shows you the state of our Messenger. And the ways of peace instead of His satisfaction, and it may be the second object to guide, because guidance is sometimes crossed into the second object by means of a preposition, such as He guided him to goodness, and sometimes without an intermediary, such as He guided him to goodness.

Meaning:

God Almighty commanded His Prophet (may God bless him and grant him peace) and all Muslims to debate with the People of the Book in a way that is best, and then

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He gave them examples of this debate so that they would be clear of its meaning and meaning, such as when Muslims say to the People of the Book: (**We believe in what was revealed to us and what was revealed to you**, **and our God and your God are one**, **and to Him we submit**.) 46 "The Spider": (**Say**, **O People of the Book**, **come to a common word between us and you**: **that we shall worship none but Allah**, **and not associate anything with Him**, **and not take one another as lords other than Him**. **God**) - 63 Al Imran.. There are verses that enumerate some of their sins against the People of the Book, including this verse that we explain, as it reminded them of the distortion of the Torah and the Gospel, and their stubbornness towards Muhammad, who came to them with guidance and light.

(**O People of the Book**, **Our Messenger has come to you**, **making clear to you much of what you concealed from the Book**, **and they will pardon much**.). What is meant by the Messenger Muhammad (PBUH), for he explained to the Jews and Christians some of what they concealed from the book that they had. The Christians concealed monotheism, which is the foundation of religion, and the Jews concealed from the doctrine the news of judgment and punishment on the Day of Resurrection, and from the Sharia law the prohibition of usury and the stoning of the adulterer, just as the Jews and Christians together concealed the mission of Muhammad: (**Which they find written among them in the Torah and the Gospel**.) - 156 Al-A'raf.

God Almighty showed Muhammad (PBUH) everything that the Jews hid and distorted from the Torah, and the Christians from the Bible. Then Muhammad (PBUH) told them much of what they were concealing, and he remained silent about much of what he knew of their distortion. This is the meaning of the

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Almighty's saying: (**He will make clear to you much of what you concealed from the Book**, **and He will pardon much**.). That is, he keeps silent about it.

This news came from Muhammad (PBUH) as conclusive evidence of his prophecy, and a miracle of the Qur'an that no rational person should doubt or doubt, because the Prophet (PBUH) was illiterate and did not read a book, and no one told him about what was in the books of the Jews and Christians.

She asks: Why did the Prophet tell them only some, and not all?

The answer: The goal is to inform them that the Messenger knows what they hide, and this goal is achieved by news about some, just as it is achieved by news about everyone... That is, if they know that he (PBUH) knows some of what they hide, then they know that he knows everything.

Islam and supporters of peace:

(**Light and a clear Book have come to you from God**). It was said: Al-Nour Muhammad, and the book is the Qur'an. It was said: They are two descriptions of Islam... and there is no difference between the two statements except in the expression. Muhammad, Islam, and the Book of God are intertwined meanings that are inseparable from one another.

(**With it God guides whoever follows His pleasure**). That is, whoever desires the pleasure of God alone and seeks the truth for the sake of truth, he will find in Islam what he seeks and desires, because it has three benefits:

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1. (**Paths of peace**). What is meant by peace is not specifically the peace that peace advocates seek and call for, such as seeking security for the lives and property of peoples. Rather, what is meant is complete and comprehensive peace for all peoples and individuals, peace of the home and family from corrupt upbringing, peace of mind from ignorance and belief in superstitions and legends, and peace of the soul from greed, hatred, lies, and deception.

2. (**And He brings them out of darkness into light by His permission**.). That is, God brings them out, by His Almighty command, from the darkness of worshiping idols to the light of monotheism, which frees them from every restriction except worship of the One, All-Powerful God.

3. (**And He guides them to a straight path**). The straight path with God is the path that makes life, this life, a pleasure and bliss, not torment and misery.

And then, do the supporters of peace and others who call for developing production and providing livelihood for all have a better and more useful approach than Islam? Do they love God's servants more than God loves His servants, or are they more knowledgeable than He is about what improves and corrupts His creation? Therefore, is there anything in the doctrine of Islam, the law of Islam, morals of Islam, or in any one of the rulings of Islam that is incompatible with increasing production and distributing it with truth and justice? The Qur'an is the first caller to a better life. God Almighty said in verse 9 of Al-Isra: (**Indeed**, **this Qur'an guides to that which is most upright**.). The commentators said: that is, for the best case.

No matter how much I doubt, I know with certainty that no one studies Islam correctly, that is, competently and impartially, but believes in it and submits to it, whether he wants or does not want.

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They said that God is the Christ, verse 17–19:

(Indeed, those who say that God is the Messiah, the son of Mary, have disbelieved. Say, "Who has power over God if He wanted to destroy the Messiah, the son of Mary, and his mother, and those in

The earth as a whole, and to God belongs the dominion of the heavens and the earth and all that is between them. He creates whatever He wills, and God has power over all things. (17) And the Jews and Christians said, "We are the sons of God." And His beloved ones, say: Why does He punish you for your sins? Rather, you are human beings from among His creation. He forgives whom He wills and punishes whom He wills. To God belongs the dominion of the heavens and the earth. And what is between them, and to Him is the return (18) O People of the Book, Our Messenger has come to you, explaining to you for a period of time from the Messengers that you should say, "There has not come to us of good tidings or warner." Indeed, there has come to you a giver of good tidings and a warner, and God has power over all things (19))

Parsing:

Everyone is like Christ, his mother, and everyone on earth. And on a period related to an adverb deleted from the pronoun in yibīn. The infinitive case is that you say it is in the genitive case by adding a deleted object to it, and the estimation is out of fear of your saying that there has come to us from good tidings.

Meaning:

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(**Indeed**, **those who say that God is the Messiah**, **the son of Mary**, **have disbelieved**.). We may understand that the provisions of man-made laws change with the change of times, but for the principles of religious belief to change with changing circumstances and times is beyond the understanding of every rational person…but this is what actually happened to the Christian faith. This doctrine began with pure monotheism in Jesus (peace be upon him), and monotheism remained for quite a while by groups of Christians, including the Ebion sect, the sect of Paul Al-Shamshatti, and the sect of Arius. The Qur'an has explicitly stated that:

Jesus (peace be upon him) brought the doctrine of monotheism:

(**And when God said**, "**O Jesus**, **son of Mary**, **did you say to the people**, '**Take me and my mother as two gods besides God?**'" **He said**, **Glory be to You**, **it is not for me to say what I have no right to**. **If I said it**, **then you knew it**. **You know what is in my soul**, **but I do not know what is in your soul**. **Indeed**, **you are the Knower of the unseen**. **I did not say to them except what you commanded me to do**: "**Worship God**, **my Lord and your Lord**," **and I was a witness over them as long as I was among them**. **But when you took me to death**, **you were the watcher over them**.) (115 Al-Ma'idah).

The doctrine of monotheism remained with many Christians, and the doctrine of the Trinity was not proclaimed with force until the year 325 AD, when the Council of Nicaea issued a decision proving the divinity of Christ, declaring apostasy for those who say that he is a human, and burning all books that describe him as other than divinity. Constantine, the Roman Emperor, implemented this decision, and Christ became a god to them after he had been human, and the statement of the

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Chinese philosopher (Lin Yutang) was true for them: The Greeks made Their gods are like men, but Christians have made men like gods (1).

Thus, it becomes clear to us that belief in the divinity of Jesus (peace be upon him) existed about three centuries before the revelation of the Qur'an - so - the intended meaning of the Almighty's saying is: (**Those who say that God is the Christ have disbelieved**.) The apparent meaning of the word, and there is no need to interpret it by solution or union, as many ancient commentators did, claiming that most Christians do not believe in the divinity of Jesus, but rather say: God descended into him, or united with him, and therefore there is no pluralism. The author of the interpretation of Al-Manar said: "The likes of Al-Zamakhshari, Al-Baydawi, and Al-Razi do not count what they know about the Christians, because they did not read their books, nor did they debate with them about them." The author of Al-Manar spoke the truth, for whoever refers to their books will find them explicitly about the Trinity, and Sheikh Abu Zahra quoted many of them in the book "Lectures on Christianity."

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(1). Councils among Christians are divided into three sections: ecumenical councils, that is, gathering together the church's travels in all parts of the globe, and this ruling is not subject to change. Milli councils, meaning that they are specific to one sect over another, and regional councils, that is, specific to a region over a region. It should be noted that Abu Hanifa says: God has no realistic rulings, and His ruling is what the diligent individual sees, meaning that God's ruling in reality is what the individual rules. As well as the community and councils.

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In this book, he included a special chapter entitled "Christianity as it is among the Christians and in their books," and among the things mentioned in it is that Pastor Butar wrote a treatise called "Origins and Branches," in which he said: "There are three hypostases in the Godhead, and each of them has a special function in humans." We discussed the three hypostases in the interpretation of verse 50 of women.

Ash'ari and Christians:

You ask: Christians believe in trinity and oneness at the same time, because they say, "In the name of the Father, and the Son, and the Holy Spirit, one God." So how can oneness and trinity be combined? How can one be three, and three one?

The Christians themselves responded to this by saying that belief is beyond reason, and they raise their children on that, and they say to them: If you do not understand this truth now, you will understand it on the Day of Resurrection.

On this occasion, we point out that the Ash'ari Muslims said: God wanted the servant to disbelieve in it, and yet He punishes him for it. If the Christians' saying: The three are one is unreasonable, then the Ash'ari saying: God does a thing and then punishes His servant for it is also unreasonable.

As for Muslims, they firmly believe that everything approved by reason is approved by religion, and whatever reason rejects is rejected by religion, and they narrate on the authority of their Prophet that he said: The basis of my religion is reason... and that a man asked him about the meaning of righteousness and sin? He said to him: Consult your heart. Righteousness is what the soul is at ease with and the heart is at ease with, and sin is what wavers in the soul and hesitates in the chest, even if people issue fatwas to you and give you fatwas.

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(**Say**, "**Who can have anything against God if He wishes to destroy the Messiah**, **the son of Mary**, **and his mother**, **and all who are on earth?**"). This verse is one of the strongest responses to Christians, and the truest evidence of the non-divinity of Christ, because if God Almighty had the power to destroy Christ, then Christ, in this case, would not be a god, and if God did not have the power to destroy him, then God would not be a god, and he is supposed to be a god, so he would be able to destroy Christ.

Someone may say: This verse is not suitable as a response to the Christians, in addition to being one of the truest pieces of evidence, because it is a claim devoid of evidence. So should the Christians say: God is not able to destroy Christ, nor is Christ able to destroy God, because both of them are gods?

The answer: Christians agree in one word that the Jews crucified Christ, hurt him, put him to death, and buried him underground, and their Gospels stated that, including what was stated in the Gospel of Matthew, chapter 27, number 50: "And Jesus cried out again with a loud voice and gave up his spirit." What was stated in the Gospel of Luke, chapter 23, number 46: "And Jesus called out with a loud voice, saying, 'Father, into your hands I commit my spirit.' And when he had said this, he gave up his spirit." And what was stated in the Gospel of John, chapter 19, No. 33 and 34: "But when they came to Jesus and saw him dead, they did not break his legs, but one of the soldiers opened his side with a spear, and immediately blood and water came out." That is, it came out of Christ's side after his death... And if the Jews had destroyed Christ, it would be more appropriate for God to be able to destroy him and his mother.

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(**The Jews and Christians said**, "**We are the children of God and His beloved ones**."). Their saying is exactly like what God told about them in verse 111 of Surah Al-Baqarah: (**And they said**, "**None will enter Paradise except those who are Jews or Christians**."). You will find the interpretation of this verse in Part 1 of this interpretation, pp. 177 and 178. It is worth noting the doctrine of Islam, which says: There is no superiority of one person over another except through piety, and that uttering the word Islam as such is nothing except with good deeds.

(**Say**: **Why does He punish you for your sins?**). You ask: This is not a suitable answer for the Jews and Christians regarding their claim that they are the sons and beloved of God, because they have the right to say: God will not punish us in the Hereafter, and if they do not have tangible evidence that they will not be punished in the Hereafter, then there is also no tangible evidence that they will be punished on that day?

Answer: What is meant by torment is that which includes the torment of this world and the torment of the hereafter. God Almighty has tortured the Jews in this world at the hands of the Pharaohs, Nasr, the Romans and others. (See Part 1 of this interpretation, p. 91). As for the punishment of the Christians, it is more severe and more severe.

Because in this world, they fought each other and tortured each other... It is obvious that a father does not torture his children, and a lover does not torture his loved ones.

As for the evidence of their torment in the afterlife, God Almighty referred to it by saying: (**Rather**, **you are human beings**) You are not distinguished from others in

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anything.. All people are from Adam, and Adam is from dust, as the Messenger of God (PBUH) said. (**He forgives whomever He wishes**) Whoever he deems worthy of his forgiveness (**And He tortures whomever He wants**) Whoever he deems worthy of his torment, and no one has the right to impose forgiveness on him, or prevent him from torment.

(**To God belongs the dominion of the heavens and the earth and all that is between them**). Because he is the Creator of the universe, and whoever is like that is in need of children and loved ones. (**And to Him is the final destination**). There, the Jews and Christians know that they are the most hated of God's servants, and the ones who will be most tormented for slandering lies that they are God's sons and beloved ones.

(**O People of the Book**, **Our Messenger has come to you explaining to you**, **for a period of time**, **who the Messengers are**.). That is, after the cessation of revelation for a period of time, and the people's need for prophets and guides, Imam Ali (peace be upon him) said: "He sent him while the people were misguided in confusion, and lost in temptation. They had been seduced by desires, misled by pride, and underestimated by the ignorant people of ignorance. They were bewildered by an earthquake in the matter and an affliction of ignorance. So (peace be upon him) went to extremes in advice, and proceeded on the path. He called for wisdom and good advice.

(**That you say**, "**Neither good tidings nor warner has come to us; indeed**, **there has come to you a bringer of good tidings and a warner**.") God has left you no excuse or excuse, and this verse is the meaning of verse 165 of Surah An-Nisa: (**Messengers bringing good tidings and warnings**, **so that people may have no argument against God after the Messengers**.) Its interpretation was

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bitter. (**And God has power over all things**). He is able to support Muhammad (PBUH) and raise the word of Islam, even if the Jews and Christians deny him.

Moses and his people, **verses 20–26**:

(**And when Moses said to his people**, "**O my people**, **remember what God has bestowed upon you**, **when He made**

Among you are prophets and made you kings and gave you what He has not given to any of the worlds. (20) **O my people**, **enter the holy land which God has ordained for you**, **and do not return**. **On your backs**, **so you turn back losers**. (21) **They said**, "**O Moses**, **therein are tyrannical people**, **and we will never enter it until they leave it**. **If they leave it**, **then Entering** (22) **Two men from among those who fear God**, **upon whom God has bestowed favours**, **said**, "**Enter them through the gate**." **And when you enter it**, **you will surely be victorious**, **and in God**, **put your trust if you will**. **Believers** (23) **They said**, "**O Moses**, **we will never enter it as long as they remain in it**. **So go**, **you and your Lord**, **and fight**. **Indeed**, **here we will sit**." (24) **He said**, "**My Lord**, **I do not control anyone but myself**." **And my brother**, **separate us from the disobedient people**. (25) **He said**, "**For it has been forbidden to them for forty years**. **They have wandered in the land**, **so do not despair over the disobedient people**." (26))

the language :

Mighty to exaggerate. It is used to fix things. It is said: repairing a broken thing if it is fixed. It is used to redress the poor if it revives him. It is also used to criticize an

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arrogant and arrogant person, and this is what is meant here. If the Majesty is described by Him, what is meant by Him is the Exalted One who cannot be attained. Even the minds are unable to comprehend His essence and reality. This includes the saying of the Arabs: A mighty palm tree, if it grows tall and high, and the hands are unable to handle it. And the lost confusion. Sorrow is sadness for or against him.

Parsing:

So they turned into the accusative case with an implicit "ba" after the "fa" because the verb occurred in response to a prohibition. As long as they (what) are a circumstantial infinitive, and the accusative infinitive replaces some of never. And here it is. (Ha) To note, here is an adverb related to Qaidaun. Forty years is a circumstance related to a forbidden act. And in general, they are lost, and there is a state of conscience in them.

Meaning:

These verses are an episode from the story of the Children of Israel, which God Almighty mentioned separately in many surahs of the Qur'an, and He repeated some of their episodes several times, and they - as you can see - are clear in meaning, clear in meaning:

(**And when Moses said to his people**, "**O my people**, **remember what God has bestowed upon you when He placed prophets among you and made you kings and gave you what He has not given to any other of the worlds**."). Moses (peace be upon him) reminded them of God's blessings upon them in

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preparation for the jihad that He would command them to do, and he enumerated three of these blessings: The first is that God made prophets among them. Second: He made them kings, that is, independent people who govern themselves, and there is no greater blessing than freedom. Third: He treated them in a way that he had never treated any other person. He destroyed their enemy without struggle or fighting, and sent down manna and quails to them without plowing or harvesting, and brought out fresh water for them from rocks without digging or excavating, and shaded the clouds above them without any construction or trouble.

With these three blessings we find the interpretation of verse 47 of Surat Al-Baqarah: "O Children of Israel, remember My blessing which I bestowed upon you, and that I have favored you over the worlds." The preference over the people of their time was due to the sending of prophets from among them, their independence, the sending down of manna and quails to them, and so on. In other words, the preference was not based on morals and virtues, but rather in the way they were treated.

(**O my people**, **enter the Holy Land which is written**) - What promise? (**God is for you**, **and do not turn back on your backs**, **lest you turn away as losers**.). After Moses reminded them of God's blessings upon them

He ordered them to invade Palestine, where the Hittites and Canaanites were present, and he ordered them to be patient and steadfast in fighting, and God had promised them to reside there during that era. Moses' statement: "God has written for you" is a reference to this promise, and does not mean that Palestine is their absolute possession, as the Jews claim.

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But Moses' people said to him, out of cowardice and weakness: (**O Moses**, **there are tyrannical people therein**, **and we will not enter it until they leave it**. **If they leave it**, **then we will enter**.). They want a cheap and comfortable victory that does not cost them one dead or wounded, just like drowning their enemy Pharaoh… But two righteous men among them rose up among them as guides urging them to listen and obey God and His Messenger, and to them the Almighty referred, saying:

(**Two men among those who feared said**, "**May God bestow blessings upon them**.") That is, by faith (**Enter upon them through the gate**, **and when you enter it**, **you will surely be victorious**, **and in God**, **put your trust**, **if you are believers**.). That is, invade the people in their own homes, and they will be humiliated and defeated, provided that you truly rely on God, as is the case with sincere believers. But they returned to their form of stubbornness, rebellion, rudeness, and arrogance.

and (**They said**, "**O Moses**, **we will never enter it as long as they remain in it**. **So go**, **you and your Lord**, **and fight**. **Here we will sit**."). Have you seen this boldness against God and His Messenger? To this insolence and arrogance: "Go, you and your Lord." He is their Lord if he serves their personal interests, does not assign them anything that disturbs them, and kills their enemies. And they are (sitting) safe and secure. However, if their minds are disturbed by the slightest task, then he is the Lord of Moses, not their Lord. What this means in reality is that their whims and desires alone are their Lord and their God, who deserves worship and reverence from them, with His praise.

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The truth is that this phenomenon does not concern the Jews alone, but rather includes everyone who worships God in one letter... and how many of them are among Muslims and Christians.

(**He said**, "**My Lord**, **I have no control over anyone but myself and my brother**."). This approach of Moses to his Lord made him complain about his alienation among his people after the hard effort and long suffering for their sake. (**I only own myself and my brother**) There is no kingdom or command for those who are not obeyed:

(**So separate us from the disobedient people**.). Moses had no choice but to ask God Almighty to separate him and his people after they abandoned God's covenant and covenant.

(**He said**, "**It has been forbidden to them for forty years**. **They will wander in the land**, **so do not despair over the disobedient people**."). This is their reward: getting lost in the barren Sinai desert, where they walk, not finding the way out, and not knowing where their destination is. Thus, they wander in its wilderness for forty years, until their pride fades, and a new generation arises after them.

Cain and Abel verses 27–31:

(**And recite to them the story of the two sons of Adam in truth**, **when they offered an offering**, **and it was accepted from one of them**, **but it was not accepted from the other**. **He said**, "**I will certainly kill you**." **He said**, "**God only accepts from The righteous** (27) **If you were to extend your hand to me to kill me**, **I will not extend my hand to you to kill you**. **Indeed**, **I fear God**,

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Lord of the worlds. (28) **Indeed**, **I want you to live**. **For my sin and your sin**, **then you will be among the inmates of the Fire**, **and that is the recompense of the wrongdoers**. (29) **So his soul volunteered to kill his brother**, **so he killed him**, **and he became one of The Losers** (30) **So God sent a crow to search the earth to show him how to hide his brother's body**. **He said**, "**Woe to me**! **I am unable to be like this crow**, **so I can hide myself**." **He treated my brother like himself**, **so he became one of those who regretted it** (31))

the language :

Offering is a noun like thanksgiving and blasphemy, and what is meant here is the active participle, meaning the thing

By means of which one draws closer to God through sacrifices and other things, it is like creation, as I mean by it the created being. The extension is the opposite of the arrest. An epidemic, an epidemic, that is, a return. So his soul was willing for him, that is, his soul was beautified for him. Worse is that which appears badly. Woe means the coming of evil, and woe is used in scandal, and this meaning is what is meant here, as if he said: And expose him.

Parsing:

When they offered an offering, meaning each one of them offered an offering, like the Almighty's saying: "And flog them eighty lashes," meaning, flog each one of them. How is the state of conscience in Ywari? The sentence "he hides" a second object to show him. Oh woe, the call here is not to the humans, but to woe itself, meaning, woe, bring this your time. And so on, O wonder, this is your time.

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Meaning:

Retribution, and many commentators, have woven myths from the story of these two sons of Adam... and there is no source except the Israeli women. We summarize what is indicated by the apparent meaning of the verses as follows: The two disputants were the sons of Adam directly from his loins, as is apparent, but God Almighty did not declare their names, and the commentators and historians said: The name of the murderer is Cain, and the name of the murdered is Abel... and the reason for the dispute and discord is that each of them offered an offering to God Almighty, so He, may He be glorified, accepted it from Abel, but it was not accepted from Cain... and did not accept it from Cain. The verses mention the type of offering, nor how to accept it and reject it.

Cain became angry and threatened to kill his brother. Abel said to him: You are the one who blamed yourself, and there is no blame on me, because God Almighty accepts from the pious, and I am not one of them, and if you want to kill me, I will not reciprocate you, and it is enough of a crime if you do that you take back the sin of killing me, and your sin is the reason why your sacrifice was not accepted.

But these words did not leave any impression on Cain's soul. On the contrary, they increased his resentment. He carried out the plan deliberately, and after his brother became a lifeless corpse, he did not know how to hide it. So God sent a crow, which dug a hole with its legs and beak. When the killer saw it, his confusion disappeared. He was guided to bury his brother by the crow's work... but he bit his hand in remorse after he realized the gravity of what had happened. He also realized that he was inferior to the crow in knowledge and behavior.

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This is the summary of the story, as indicated by the verses.. On this occasion, we point out a well-known disagreement among moral scholars since ancient times, which is: Is man naturally evil, or is man naturally good? Many commentators tried to infer from this story that he was evil, of course.

It is true that every human being has an innate preparation for good and evil, even the best of the good and the worst of the evil. The difference is that some individuals are immune to a sober mind or a solid religion that curbs their inclinations to evil, while others are driven by their desires due to weakness in their religion or reason.

The individual and the group in Islam, **verse 37**:

(**For this reason We decreed for the Children of Israel that whoever kills a soul unless for manslaughter or for corruption in the land**, **it is as if he had killed all of mankind**. (32) **If he saves life**, **it is as if he saved all of mankind**. **Indeed**, **Our messengers had come to them with clear proofs**. **But after that**, **many of them were transgressors on earth**. (32))

the language :

For that reason, that is, because of that. Excessiveness exceeds the limit of moderation.

Parsing:

That's why it's related to our books. And he (ha) is the pronoun of the subject, and the relative infinitive from that and what comes after it is the object of our books. It

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is a policewoman. And not related to the immediately deleted from the pronoun in killing. And after an adverb related to extravagant people.

Meaning:

(**For this reason We decreed for the Children of Israel**). The story of my son Adam revealed that there are two types of people: the aggressor and the aggressor. In order to protect this from the other, and to preserve life and its order, God has given every aggressor a punishment he deserves, and he considered the killing of innocents a crime of all crimes, so God Almighty says: (**For that reason**) A reference to the crime of murder as such, and not a reference to the story of Cain with his brother Abel, even though it was the reason behind the legislation, just as the authority legislates a general law because of a private incident.

She asks: The punishment of death applies to the children of Israel and others, so what is the purpose of singling them out for mention?

The answer: Yes, this punishment and others are general to them and to others, but God Almighty singled out the Jews for mention because they are the boldest of God's creation to kill His servants and shed their blood. This is attested by their Torah, which permitted them to kill women and children, and their killing of the prophets in their ancient history, and their conduct in Palestine in their modern history.

(**That whoever kills a soul for other than manslaughter or corruption on earth**). That is, it is permissible to kill someone who kills another out of aggression, and it is also permissible to kill someone who seeks to spread corruption on earth as a reward for reconciliation, and to preserve people's lives and security.

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As for the one who kills an innocent and peaceful soul (**It was as if he had killed all of the people**). Interpreters and non-interpreters differed regarding the justification for likening individual killing to mass killing, and the revival of an individual is the revival of all people.

There are those who say: It is an exaggeration in deterring the crime of murder, and urging people to save the soul and free it from destructive things, such as drowning and burning, and the accompanying relief to the afflicted. And there are those who say: It is an explanation of the reality of the murderer and the benefactor, that whoever kills one person will kill all people, just as they say. "Whoever steals the egg steals the camel" (1) And whoever does good to one person does good to everyone, as long as his motive is the love of goodness and benevolence. Others said: It is an explanation of the specific nature in man, and that it is represented by some and all alike, and does not increase with the abundance of individuals, nor decrease with their few.

What we understand from the verse is that the individual, in the eyes of Islam, is an end in himself, not a means to anyone else, and that he is a human phenomenon, with the same sanctity and dignity, and that aggression against him is aggression against humanity, which represents him and all people, and that being kind to him is being kind to all people.

She asks: Is this an imaginary exaggeration of the individual's self and a sacrifice of the group for his sake, even though the opposite is truth and justice?

The answer: What is meant by the individual's interest is not the interest that overrides the interest of the group, and is in conflict with it, nor is what is meant by

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the individual who tries to live at the expense of other people. This is not considered a human being in the correct sense, but rather he is the worst enemy of humanity in the eyes of Islam, and the Almighty's saying refers to this: (**Or corruption on earth**). Rather, what is meant by the individual is the one who derives his interest from the interest of the group, and sees his life as its life, and his dignity as its dignity. Also, what is meant by the interest of the group is the interest of all its members, because the group is not a group of zeros, but rather a group of individuals.. Any group in which there is one weak person who fears for one of his rights is weak in its entity and corrupt in its conditions, just like a body if some of its members become corrupt, or a house if one of its corners collapses.

Accordingly, the interests of the individual and the group are complementary, complementing each other, and one is inseparable from the other.

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(1). I saw this verbatim in some hadiths narrated from the Prophet (PBUH).

(**Indeed**, **Our messengers came to them with clear proofs**, **but many of them after that were transgressors in the land**.). That is, God's messengers conveyed to the Jews the ruling of God Almighty, and they said to them, inspired by Him: Whoever kills a soul for other than manslaughter or corruption in the land, it is as if he had killed all of mankind... But many of the Jews did not heed this warning, and continued to shed blood extravagantly and violate sanctities... And the Almighty says: (**after that**) An indication that they did what they did after the argument had been established against them, and every excuse they could use had ceased. This is the position of the Qur'an towards every denier who protests against him with the

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logic of truth, and calls him to it with wisdom, even if he insists on his denial, his insistence is out of stubbornness towards the truth itself, not the character of the one calling for it.

Punishment of mischief–makers, **verse 33–34**:

(**The punishment for those who wage war against God and His Messenger and strive to spread corruption on earth is only that they be killed**, **or crucified**, **or that their hands and feet be cut off**, **whether or not**... **They will be banished from the land**. **That is for them disgrace in this world**, **and for them in the Hereafter is a great punishment**. (**33**) **Except those who repent before you have power over them**. **So know that God is Forgiving**, **Merciful** (**34**))

the language :

Cutting off the hands and feet on opposite sides means that if the right hand is cut off, the left leg is cut off, and vice versa, and it is disgrace, humiliation and scandal.

Parsing:

Initial penalty. And corruption is the noun of the adverb from the waw in "they seek," meaning they strive throughout the earth, spreading corruption. The source attributed to them being killed is news of punishment. There is a disagreement related to the omitted condition of their hands and feet. That is a first subject, and shame is a second subject, and its predicate is for them, and the second subject with its predicate is the predicate of the first subject, and in this world it is related to the

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omitted attribute of shame. Otherwise, those in the accusative case on the continuous exception of waw will fight.

Meaning:

(**The recompense of those who wage war against God and His Messenger and strive through the earth to spread corruption is only**) What is meant by waging war against God and His Messenger is that attacking people is an attack against God and the Messenger, and for this reason his punishment was one of God's punishments. What is meant by corruption on earth here is blocking the road, and several crimes combine in this crime: frightening the safe; Rebellion against the government, openly committing crimes, shedding blood, and plundering money, and it may involve indecent assault. For this reason, God made the punishment for bandits what He indicated by saying:

(**That they be killed**, **or crucified**, **or that their hands and feet be cut off**, **or that they be banished from the land**. **That is disgrace for them in this world**, **and for them in the Hereafter**. **Great torment**). What is meant by corruptor here is anyone who disarms himself to frighten people by beating, killing, plundering, insulting, or attacking their honor, whether Muslim or non-Muslim. He does so on land or sea, day or night, in Egypt or other than Egypt, arming himself with a sword, a gun, a stick, or stones. What matters is people being frightened for themselves, their money, or their honor. The verse stipulates four punishments:

1- Murder, and it was stated in an exaggerated form indicating that killing is inevitable and necessary, and if the bandit killed a person and was pardoned by the guardian of the murdered person, he will not be pardoned. It was said to the Imam

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Abu Jaafar Al-Sadiq (peace be upon him): Have you seen that if the guardians of the murdered person wanted to take the blood money and invite him, would they inspire that? He said: No, he must be killed.

2 - Crucifixion, and exaggeration in it is like exaggeration in killing. As for its method, that is not known to the people.

3 - Cutting off the hands and feet from opposite sides, that is, if the right hand is cut off, the left leg is cut off, and exaggerating it is more apparent than exaggerating in killing and crucifixion due to repeated cutting.

4 - Exile to a country far from his own, where he feels alienated and displaced. Abu Hanifa said: What is meant by exile is imprisonment.

The owner of Al-Manar commented on this by saying: "It is the strangest of sayings."

Islamic schools of thought differed in how these four punishments were implemented: Are they implemented by choice or designation for each person according to his crime and the extent of his corruption?

The Imami Shiites said: The (or) apparently indicates a choice, and therefore the matter is left to the ruler's discretion in implementing what is done to avert corruption, and to achieve the benefit of it, such as killing, crucifixion, amputation, or exile. The Maliki saying is close to this.

The Shafi'is said: These punishments differ depending on the crimes. Whoever restricts himself to killing will be killed, whoever kills and takes the money will be killed and crucified three days after the killing, whoever only takes the money will

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be cut off from a dispute, and whoever fears the path without killing or taking the money will be exiled.

The Hanafi school of thought said: If he takes the money and kills, the ruler has the choice. If he wishes, he may cut it off from a dispute, or if he wishes, he may kill and not be crucified, and if he wishes, he may combine killing and crucifixion. His description of crucifixion is that he is crucified alive, and his stomach is pierced with a spear until he dies, and he should not be crucified for more than three days.

(**Except those who repent before you gain power over them**, **so know that God is Forgiving**, **Merciful**.). If the bandit repents of his own accord, and before he is arrested, the punishment will be waived from him, because the wisdom behind the punishment is to deter the criminal from corruption. If he is deterred on his own, there is no reason left for it, and this is the truest example of the humanity and greatness of Islamic law.

It should be noted that repentance before finding the perpetrator waives the moral punishment. As for the material rights of people, he demands them. If money is stolen, he must return it or return a replacement of its equivalent or value if it has been damaged. If he is killed, the guardians of the murdered person may kill him with it if they wish.

Seek the means to Him, **verse 35–37**:

(**O you who have believed**, **fear God and seek the way to Him and strive in His way that you may succeed**. (35) **Indeed**, **those who disbelieve**, **if only they had The whole earth**, **and something like it with it**, **that they may**

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ransom it from the torment of the Day of Resurrection. **It will not be accepted from them**. **And for them is a painful torment**. (**36**) **They want to come out of the Fire**, **but They will emerge from it**, **and for them is an everlasting torment** (**37**))

the language :

The means of connection and proximity, it says I begged him, that is, I approached him.

Parsing:

There is no name on earth that. And they have its predicate, and the infinitive infinitive from that and what follows it is the subject of a deleted verb, meaning if it is proven that they have, and "if and its answer" is the predicate that those who.

Meaning:

(**O you who have believed**, **fear God and seek the way to Him and strive in His way that you may succeed**.). Fearing God, seeking a means to Him, and jihad in His path, all of these express one meaning, or intertwined meanings, because fearing God is avoiding His wrath, and seeking a means to Him is seeking His pleasure, and jihad in His path includes both matters.. The best thing that those who supplicate to God use is to love people and work for them, and I read a speech by a great writer that said: "It is impossible for someone who does not love people to know the truth about people." We add to it: It is impossible for God to love someone who does not love people.

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(**Indeed**, **those who disbelieve**, **if only they had all that is on earth**, **and the like of it with it**, **that they might thereby ransom themselves from the torment of the Day of Resurrection**.). A person sacrifices everything he has to get rid of his illnesses and pains in this life, so what about the fire of hell? (**It will not be accepted from them**, **and for them is a painful punishment**.). Only those who lack it accept the ransom, and to God belongs the dominion of the heavens and the earth. (**They want to come out of the Fire**, **but they will not come out of it**, **and for them is an everlasting torment**.). This is a definitive text that whoever denies the Creator, or worships anyone other than Him, will remain in Hell forever. (**And they will not come out of it**). In verse 20 of Surah Al-Sajdah: (**Whenever they wanted to get out of it**, **they would be sent back into it**, **and it would be said to them**, "**Taste the torment of the Fire**, **which you used to deny**."). There are crimes that are no less sinful and tormenting than disbelief in God, such as robbing people of their sustenance and necessities of life, and killing a soul, because it refuses to do anything but live freely and with dignity.

And the male and female thief, **verses 38–40**:

(**As for the male thief**, **male and female**, **cut off their hands as a recompense for what they have earned**, **as a punishment from God**. **And God is Mighty**, **All-Wise**. (38) **So whoever repents after his wrongdoing and makes amends – then indeed**, **God He repents**

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Therefore, **indeed**, **God is Forgiving**, **Merciful**. (39) **Did you not know that to God belongs the dominion of the heavens and the earth? He punishes**

whomever He wills and forgives whomever He wills, **and God has power over all things**. (**40**))

Parsing:

The thief and the female thief are a subject, and the predicate is so cut off, and it is permissible to insert the fa into the predicate because the alif and lam in the thief and the female thief are in the sense of the connected noun, as if he said, whoever steals, cut off. Concerning Sibawayh, the news was deleted. What is apparent from their hands is that the thief has both hands cut off, because their hands are plural, and the plural applies to three and above, and if what was meant was cutting off one, he would have said their hands, but this apparent meaning is left out by the Sunnah of the Prophet and the consensus on cutting off one, just as the generality of the male and female thief requires that every thief, male and female, be cut off, but this generality is left out, as is clear from what follows. And the recompense for it is to be cut off. A punishment instead of a penalty.

Meaning:

(**As for the male thief**, **male and female**, **cut off their hands as a punishment for what they have earned**, **as a punishment from God**.). What is meant by punishment here is earthly punishment. No matter how much heavenly and earthly laws differ in defining the crime, the type of punishment, and the conditions for its implementation, they agree that its goal is to deter the criminal from committing crimes in order to preserve security and preserve interests. Imam Ali (peace be upon him) said: "The Sultan is God's power in his land." He does not pay attention to what some jurists say: The goal of the punishment is merely to remove punishment

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from the criminal in the afterlife. Yes, God is too just and most merciful to combine two punishments for one crime. There are conditions for amputating a thief's hand:

1 - That the stolen item be in a safe, and the thief takes it out of it. Whoever steals a car - for example - from a locked garage will be punished and return the car to its owners, and whoever steals it from

The road, or from a garage that is not locked, should not be punished. Rather, it should be punished according to what the judge deems appropriate, and the stolen property should be returned to its owner. There is no dispute about that.

2 - They agreed that there should be no cut except for a quarter of a dinar or more. Abu Hanifa said: Rather, in a dinar.

3 - That the thief must be an adult, based on the hadith: "The pen is removed from the boy, until he has a wet dream, from the insane person, until he wakes up, and from the sleeper, until he wakes up." The Malikis said: There is no difference between young and old.

4 - The thief must be of sound mind, based on the hadith "raising the pen."

5 - They agreed that the father should not be cut off if he steals from his child's money, based on the hadith: "You and your money belong to your father." The four schools of thought, and some Shiite jurists, said: The mother is like the father. The Hanafis, Shafi'is, and Hanbalis said: One of the spouses does not break up by stealing the other's money. The Malikis said: It is not cut off if he steals from a house in which they live together, otherwise it is cut off. The Shiites said: It is absolutely cut off unless the wife steals to support herself and her children.

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6 - The theft should not be in a year of famine. If a hungry person steals food, as there is no way to satisfy his need except theft, then there is no punishment for him.

As for the method of cutting, the four schools of thought agreed that the right palm should be cut at the joint. The Imamis said: The four fingers of the right palm should be cut off, leaving the palm and thumb. There are many issues related to this research that we leave to the books of jurisprudence, including the sixth part of the jurisprudence of Imam Jaafar al-Sadiq.

(**So whoever repents**) From the thieves (**After his wrongdoing**, **he makes amends – God will forgive him**. **Indeed**, **God is Forgiving**, **Merciful**.). The Sunnah said: The thief's repentance does not waive the punishment from him. The Imami Shiites said: If the thief repents on his own initiative, and before the theft is proven against him by the judge, then there is no punishment for him. The author of Tafsir Al-Manar agreed with them, saying: "If theft is compared to banditry - that is, blocking the road - then the statement that the punishment has been forfeited is clear, if the thief repents before submitting his matter to the ruler."

They agreed that repentance does not negate the personal rights of the person from whom it was stolen, and the money must be returned to its owner in kind if it is existing, or replaced if it is damaged.

(**Do you not know that to God belongs the dominion of the heavens and the earth? He punishes whomever He wills and forgives whomever He wills**.).

This is a speech to everyone who listens to the Qur'an, not to the Prophet alone, and it contains an explanation that God Almighty is the one who created the universe

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and man, and that He only does what is good and righteous for His servants. So if He punishes whomever He wills of the offenders, He does so only to raise Himself and protect people from His evil. If He forgives and has mercy on whomever He wills of His repentant servants, He does so to encourage them to reform themselves.

Those who hear lies, verses 41–43:

(O Messenger, let not those who hasten into disbelief grieve you, among those who say, "We believe" with their mouths, but their hearts do not believe, and among those who are Jews, listeners. There are those who listen to lies for other people who did not come to you. They distort words after their places, saying, "If you are given this, then take it." But if you are not given it, beware. And whomever God intends to tempt, you will never possess anything from God for him. Those are those whom God did not want to purify their hearts. For them in this world is disgrace, and for them in The Hereafter is a great punishment (41) Those who listen to lies are devourers of wrongdoing. If it comes to you, judge between them or turn away from them, and if you turn away from them They will not harm you at all, but if you judge, then judge between them with justice. Indeed, God loves those who are just. (42) And how will they judge you?

And with them is the Torah, in which is the judgment of God. Then they turn away after that, but those are not believers. (43))

the language :

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Anyone who accepts a lie is said to listen to a lie. What is meant by illicit money is illicit money.

Parsing:

Of those who said it is related to the deleted adverb from waw, they rush. Simon is a subject of experience from those who were Jews, and the lam is in (**To lie**) Excessive, and lying is the effect of simaun. The second sama'un is a confirmation of the first, or a predicate of a deleted subject, i.e. they are sama'un. The lam in (the people) is not superfluous, but rather related to the second sama`un, such as I listened to him. And something is an absolute object, that is, you will not have any kind of ownership over it from God. How are those who govern you? They have the Torah as a beginning and a predicate. And so is the rule of God.

Meaning:

(**O Messenger**, **do not be saddened by those who hasten to disbelieve among those who say**, "**We believe**" **with their mouths**, **but their hearts do not believe**.). This is a letter from God to His Messenger (PBUH), making things easy for the hypocrites and the Jews, because the consequence will be on them and not for them.. This sentence is specific to the hypocrites, because faith is in the mouths, not in the hearts, their truth and identity.

The prohibition against sadness is a prohibition against its consequences, and the lack of consequences for it, because a person has no choice in it, and what rational person would choose sadness for himself? But control remains with reason and religion. The Greatest Messenger (PBUH) said: The eyes shed tears and the heart grieves.

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We do not say anything that displeases the Lord. After God Almighty mentioned the hypocrites, He referred to a group of Jews by saying:

(**And among those who are Jews are listeners to lies**, **listeners to other people who have not come to you**.). Talking about the Jews has returned, and in these verses there is news that has been adopted by commentators, summarizing that the Torah stipulated that the adulterer must be stoned. It happened during the era of the Messenger (may God bless him and grant him peace) that a man and a woman among their nobles committed adultery. Some of the Jews thought that they should be stoned, and they sent a delegation from them to the Messenger of God to ask him about the ruling on adultery, and they said to the delegation: If he gives a fatwa other than stoning, then accept it, and if he gives a fatwa of stoning, then reject it.. So they came to the Messenger, and he gave them a fatwa regarding stoning, but they refused, claiming that the Torah does not contain stoning. When the Messenger argued with some of their scholars, he admitted that the ruling of the Torah was stoning, just as the Messenger had given a fatwa, and that the Jews reserved the ruling of stoning for the weak, and they made flogging the place of stoning if the honorable committed adultery.

What is meant by saying: (**They listen to lies**) The Jews accept lies from hypocrites, and from each other. What is meant by the people in his saying: (**For other people who did not come to you**) Those who sent the delegation to ask the Prophet (PBUH) and did not bring him themselves.

(**They distort words after their places**.). Where they put flogging in place of stoning. This sentence was presented in meaning in Surat Al-Baqarah, verse 75: (**They hear the word of God and then distort it**). It also preceded its letters in verse 45 of Surat An-Nisa.

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(**They say**: **If you are given this**, **take it**, **but if you are not given it**, **beware**.). That is, those who sent the delegation said to the delegation: If Muhammad (PBUH) gives a fatwa other than stoning, accept it, and if he gives a fatwa calling for stoning, then reject it.

(**And whomever God desires to tempt**, **you will not possess for him anything from God**.). The commentators differed as to what is meant by temptation. The Ash'aris, meaning the Sunnah, said: What is meant by temptation is disbelief, and the meaning is that any servant whom God has made an infidel and a misguided person, no one will be able to ward off disbelief and misguidance from him. The Ash'aris went to this interpretation, and at the forefront of them is al-Razi, because they permit God to want disbelief from His servant, to do it to him, and then to punish him for it.

The Shiites and Mu'tazilites said: What is meant by temptation in this verse is torment, and the meaning is that

Whoever God wants to punish, no one will be able to ward off the torment from him.. But they said that because they do not permit God to do something and then punish others for it.

What we see in the interpretation of this verse is that God Almighty forbade the Jews from lying, distortion, deception and deception, and threatened them with torment if they disobeyed and rebelled. But they insisted on being stubborn, and did not care about the prohibition or the threat... so God left them alone; He did not deter them from strife through force and oppression, because God Almighty treats people - with regard to their actions - as a guide and advisor, not as a conqueror who conquers.

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God Almighty confirmed this by saying: (**Those whose hearts God did not want to purify**). That is, he did not want them to resort to purification of hearts and purification of souls, but rather he gave them the choice in that, and with this consideration, it is correct to attribute temptation to Him, the Almighty.. We made this clear when interpreting verse 88 of Surat An-Nisa, the paragraph "misguidance from God is negative, not positive."

(**They are listeners to lies**, **they are devourers of deceitful things**.). Glory be to Him, repeat (**They listen to lies**) Exaggeration in slander and slander, deterrence and rebuke, and what is meant by illicit money is illicit money, such as usury and the like... And more criminal than usury is the money that agents receive from colonial countries to keep their people backward and miserable, begging for loaf of bread from those who plunder their food and wealth.

(**So if they come to you**, **judge between them**, **or turn away from them**, **and if you turn away from them**, **they will not harm you at all**, **but if you judge**, **then judge between them with justice**. **Indeed**, **God He loves those who are just**). This is an explanation of the role of the Muslim ruler if two non-Muslim adversaries are tried before him. The jurists agreed that if the two adversaries are not among the people of the Dhimma, the ruler has the choice, if he wishes, to judge them, or if he wishes, he can refuse, according to what is most likely to be in the interest. They differed as to whether the two opponents are among the people of the Dhimma. The author of Al-Manar - from the Sunnah - said: The ruler must try them. Shiite jurists said: Rather, he has a choice if a ruler wishes, and if he wishes, he may refuse.

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If he is judged, he must decide between them according to the rulings of Islam, not according to the rulings of their religion, according to what God Almighty says: (**And if you judge**, **judge between them with justice**.).

If one of the disputants is a Muslim and the other is a non-Muslim, the judge must accept the case and rule according to what God has revealed, in agreement with the Muslims.

(**How can they judge you when they have the Torah**, **in which is the ruling of God**, **and then they turn away after that?**). The Jews took the matter of the adulterer to trial before the Prophet (PBUH), and when he ruled among them, they turned away from him and rejected his ruling after they had chosen him as their arbitrator…and what was the best for them in both cases? It would be better for them not to rule over him from the beginning, but for them to be satisfied with his ruling, and then reject his ruling, that is strange. This is despite the fact that they know with certainty that he (PBUH) ruled by the ruling of God found in the Torah. So the Almighty says: (**after that**) A reference to arbitration, and to the ruling of the Prophet by the ruling of God. The word "that" refers to the singular, dual, and plural.

(**But they are not believers**). That is, there is no wonder that they turned away from the ruling of the Prophet after they were satisfied with his ruling, and after he ruled with the ruling of God, because they do not believe in God or in the Torah sincerely, but rather believe in their own whims and desires… and whoever is not satisfied with the truth and its ruling is not part of the true faith in anything, whether Jew or Muslim. God Almighty said: (**No**, **by your Lord**, **they will not believe**

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until they make you judge in what they have quarreled among themselves, then they do not find within themselves any embarrassment over what you have decided, and they submit completely.) - 64 women.

So do not fear people, verse 44:

(**Indeed, We sent down the Torah, in which is guidance and light. The prophets who submitted to those who are Jewish, and the divines, and the rabbis, judge by it according to what they have memorized of the Book of God. And they were witnesses to Him. So do not fear people, but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what God has revealed – those are the disbelievers**. (44))

the language :

Rabbaniyun is a plural of Rabbani, referring to the Lord, meaning he pleases the Lord with his words and deeds. Al-Ahbar is the plural of ink, with a fatḥa for the ha, which means the world.

Parsing:

It contains guidance and light, a source and information. The rabbis and rabbis are the subject of a deleted verb indicated by the existing one, that is, the rabbis and rabbis judge according to what they preserved.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

(**Indeed**, **We sent down the Torah**, **in which is guidance and light**.). Every book that God revealed to one of His prophets is a light that guides to truth and goodness, and the Torah is the book of God that He revealed to Moses (peace be upon him), so it is guidance and light. As for today's Torah, it is not from God in anything, because it is far from guidance and light, truth and goodness. Its teachings are based on racial discrimination, making the Jews God's chosen people, allowing them to invade other peoples. Its men were killed, its women and children were slaughtered, its money was plundered, and its homes were occupied. (See paragraphs 13 and 14 of chapter 20 of the Book of Deuteronomy - quoted from the Holy Books of Ali Abd al-Wahid Wafi.)

(**Judged by it were the prophets who submitted to those who were Jewish**.). That is, the prophets who came after Moses, such as David, Solomon, Zechariah, and Yahya, were guiding the Jews to the rule of the Torah, which is guidance and light. They made what was lawful for them lawful and made unlawful for them what was unlawful. And the Almighty said: (**The prophets who converted to Islam**) It means that the prophets of God submitted themselves to God, and ruled for the Jews according to the rule of God, not by their will, nor by their own efforts or desires, as the Jews did in the era of Muhammad (PBUH) and they wanted him to judge the adulterer according to what they desired.

(**And the rabbis and the rabbis**, **because of what they have memorized of the Book of God**.). That is, likewise the Jewish scholars and their sincere believing judges were ruling according to what they knew and had memorized from the Book of God. (**And they were martyrs against him**) The pronoun in "they" refers to the rabbis and the rabbis, and in "on him" it refers to the Jews, and the meaning is that those rabbis and the rabbis were working according to the Book of God, and did

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not deviate from it, and there is no doubt that whoever sanctifies a word and commits to acting upon it has attested to it in action before saying that it is truth and justice.

(**So do not fear people**, **but fear Me**, **and do not exchange My verses for a small price**.). Whoever knows the ruling of God does not disagree with it except for one of two reasons: either out of fear for his position from disappearing, or out of greed for money. The Almighty referred to the first by saying: (**So do not fear people**, **but fear others**). And to the second, saying: (**And do not exchange My verses for a small price**). The meaning, O Jewish rabbis, is to do what you know is the truth, and do not fear the blame of the blamer, and do not distort it out of greed for bribery. And if this speech is apparently directed to the rabbis who distorted the ruling for the adulterer from stoning to flogging, then in reality it is general to everyone who tries to distort and falsify out of fear or greed.

The most eloquent saying that explains this verse is a word said by Ali, the Commander of the Faithful (peace be upon him), in describing the saints of God: "By them the Book was established, and by it they were raised. They see no hope beyond what they hope for, nor fear beyond what they fear." That is, they do not hope in anyone but God, and do not fear anyone but Him.

(**And whoever does not judge by what God has revealed – those are the disbelievers**.). God Almighty said in the following verse 45: (**Those are the wrongdoers**). And in verse 47 (**Those are the sinners**). When interpreting this verse, i.e. 47, we explain the reason behind the multiple descriptions of disbelief, injustice, and immorality, for one person being described.

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A soul for a soul, verses 45–47:

(**And We prescribed for them therein that a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and retaliation for wounds. He gives it in charity, and it is an expiation for him. And whoever does not judge by what God has revealed – those are the wrongdoers**. (**45**) **And We trace in their footsteps Jesus, son of Mary, confirming For what was before him of the Torah and We gave him the Gospel in it is guidance and light and a confirmation of what was before him of the Torah and guidance**.

And an admonition to the righteous (46) **And let the people of the Gospel judge by what God has revealed in it, and whoever does not judge by what God has revealed – those are the transgressors**. (**47**))

Parsing:

The soul is a noun that, and the soul is related to the deletion of its predicate, and the eye and what comes after it are conjunctions of the soul. Wounds are retaliation, that is, wounds are retaliation. And believing the first is a condition of Jesus. It contains guidance, a subject and a predicate, and the sentence is an adverb from the Gospel. The second sentence is a conjunction of the present sentence, because it is an adverb like it.

Meaning:

(**And We prescribed for them therein that a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and retaliation for**

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wounds.). This verse is one of the verses of rulings, and its subject is retaliation, and in Islamic jurisprudence there is a special chapter for it, and this ruling, i.e. a life for a life, etc. is one of the rulings that were revealed in the Torah, and it was not abrogated by Islamic law. We previously talked about retaliation when interpreting verse 178 of Surat Al-Baqarah, vol. 1, p. 274.

(**Whoever gives it in charity**, **it will be an expiation for him**.). The pronoun "him" refers to the right of retaliation, and "he" refers to almsgiving, i.e. the infinitive derived from "to give charity," and the pronoun "him" refers to the one who gives charity, and the meaning is that if the victim pardons the offender, God Almighty makes this pardon an atonement for the sins of the one who pardons him.

(**And whoever does not judge by what God has revealed – those are the wrongdoers**.). This is discussed in the next verse.

(**We follow in their footsteps Jesus**, **son of Mary**, **confirming what was before him of the Torah**.). The conscience in their traces goes back to the prophets, that is, We sent Jesus after the prophets who used to rule

By the Torah, and he believed the Torah with his words and deeds, and they quoted him in their Gospels as saying: "I did not come to abolish the law - that is, the law of the Torah - but rather I came to fulfill it." That is, to add more rulings and sermons to it.

(**And We gave him the Gospel**, **in which is guidance and light**). Like every divine book, and every prophet of God, the Gospel that God described as guidance and light is the Gospel that declared monotheism, denied the Trinity, and

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acknowledged the prophethood of Muhammad (PBUH). (**And confirming what was before him of the Torah**.) Which commands justice and benevolence, and does not permit killing and robbery.

(**It is guidance and admonition for the righteous**). You ask: God Almighty described the Gospel that He sent down to Jesus as guidance and light, then He described it again as guidance and admonition for the righteous. So what is the reason for repeating His description as guidance in one verse?

The answer: The first guidance came as a description of the nature of the Gospel as it is, regardless of working with it, and the second guidance came as a description of it in terms of working with it, meaning that what is in the Gospel only benefits from it and is taught by its exhortations to the pious. It is exactly like your saying: Only those with sight benefit from the light. Imam Ali (peace be upon him) said: "There is a scholar whose ignorance has killed him, but his knowledge with him will not benefit him." Because he did not act with his knowledge, and we repeat our statement: What is meant by the Gospel in the verse is the Gospel in which God exalts the child and the wife, denies divinity from Jesus (peace be upon him), and heralds the prophecy of Muhammad (peace be upon him).

(**And let the people of the Gospel judge by what God has revealed in it**.). The Christian people of the Gospel, the Jewish people of the Torah, and the Muslim people of the Qur'an. God Almighty has commanded everyone who professes a religion and believes in one of the books of God Almighty to act upon it and bind himself to its rulings. Whoever disagrees is a slanderer and a liar, whether he is a Jew, a Christian, or a Muslim. There is no advantage for one sect over another, but rather the people of the Gospel are singled out for mention because the talk is about them.

TAFSIR MUSHAF FATIMA ALEPH SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

Between disbelief, **immorality**, **and injustice**:

God Almighty said in the previous verse 44: (**And whoever does not judge by what God has revealed – those are the disbelievers**.). He said in verse 45: (**And whoever does not judge by what God has revealed**, **such are they**.

The oppressors). He said in verse 47? (**And whoever does not judge by what God has revealed – those are the transgressors**.). Three descriptions came together in one description, and the commentators differed in direction and interpretation, and we will pardon their statements to avoid length. As for our opinion, we express it as follows:

Religion is a belief and a law, and belief is one of the characteristics of the heart, and it has foundations, which are faith in God and His attributes, His books, His messengers, His angels, and the Last Day, and the law is practical rulings related to words and deeds. If the word "disbelief" is used without the context, as if it is said: "So-and-so is an infidel," it is understood from him that he denies the foundations of the belief, in whole or in part. He is negligent and abandons work on all or some of the branches.

This is if both words are used in absolute terms, without adding anything to it. However, if immorality is added to belief, as we say: So-and-so is a disobedient person in belief, then what is meant by immorality is disbelief, and this usage came in the Qur'an. The Almighty said: (**And We have sent down to you clear verses**, **but none disbelieve in them except the transgressors**.) - 99 Al-Baqarah. If disbelief is added to action, not to belief, then what is meant is immorality. God Almighty said: (**And God has the duty of the people to perform the Hajj to the**

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House, **whoever is able to make a way to it**, **and whoever disbelieves**, **then God is Self-sufficient of the worlds**.) 97 Al Imran. God Almighty has described the one who abandons Hajj as a disbeliever, even though he believes in all principles, so what is meant by disbelief is immorality.

As for the word injustice, it is permissible to apply it to disbelief and immorality, because both the disbeliever and the immoral person have wronged themselves, as they have endured torment that they cannot bear. God Almighty said: (**And the unbelievers are the wrongdoers**) 254 - Al-Baqarah. And he said: (**And who is more unjust than he who conceals testimony that he has from God?**) - 140 Al-Baqarah. Concealing testimony in general does not necessitate disbelief, according to Muslim agreement.

Thus, it becomes clear to us that disbelief, immorality, and injustice are words that frequently occur in the Qur'an with one meaning, and therefore it is correct to describe with them those who do not rule according to what God has revealed, and the intention is to be harsh on those who do not rule with the truth, whether they rule falsely, or refrain from ruling negatively.

Positively, the same thing can be said about someone who is judged by the rule of God and refrains from implementing it and submitting to it.

On this occasion, we point out that the jurists have agreed that whoever denies a legal ruling proven by Muslim consensus, such as the obligation of prayer and the prohibition of adultery, is an infidel, and whoever disagrees with it and acknowledges it is a sinner.

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For each of you We have made a law, verses 48–50:

(And We have sent down to you the Book with the truth, confirming what was before it of the Book and dominating it, so judge between them according to what God has revealed, and do not follow their desires regarding Of the truth has come to you, for each of you We have made for you a law and a method. And if God had willed, He could have made you one nation, but that He may test you in what He has given you, so strive in good deeds to God. (48) And judge between them according to what God has revealed, and do not follow their desires, and beware of them. They will tempt you from some of what God has revealed to you. But if they turn away, then know that God only desires to afflict them with some of their sins, and that many of the people are transgressors. (49) What is the wisdom of pre-Islamic times that they seek? Who is better than God in judgment for a people who are certain? (50))

the language :

The one who has control over something and is responsible for its affairs. The law and the law have the same meaning, which is

The path to water, or the source of water, was then used in the practical rulings that God prescribed for His servants, because both water and its rulings, the Almighty, are a cause of life. The curriculum is the clear path. And the affliction is the test. And lest they tempt you, that is, lead you away from the truth.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 1 BY AYATOLLAH SYED AMMAR NAQI NAQVI

The truth is related to something deleted from the book. And to be honest. And let him try you is in the accusative case with an implicit word after the lam, and the accusative infinitive is in the genitive case with the lam attached to an omitted definite article, and the appreciation is farqakum, let him try you. The attributed infinitive from "to rule" is a subject, its predicate is omitted, and the estimation of the ruling by the truth is necessary. The infinitive noun lest they tempt you is the object for its sake, on the deletion of the genitive, i.e. beware of them for fear that they will tempt you. And as a rule of discrimination.

Meaning:

(**And We sent down to you the Book with truth**, **confirming what was before it of the Book and establishing control over it**.). What is meant by the first book is the Qur'an, because the speech is addressed to Muhammad (PBUH), and what is meant by the second book is the type of book that includes all heavenly books, including the Torah and the Gospel... after God Almighty mentioned the Torah and the Gospel and Moses and Jesus (PBUH). He followed by mentioning the Qur'an and Muhammad (PBUH), and described the Qur'an with two descriptions: First: It confirms every book that was revealed to a prophet among the prophets. Second: It is dominant over the heavenly books that preceded it, and the meaning of the Qur'an's dominance over the Torah and the Gospel is that it bears witness to truth and truthfulness to them, and tells about the principles and distorted rulings in them so that people can distinguish the authentic from the intruder whom the heads of religions have falsely and slandered to God.

(**So judge between them**) That is, among the Jews (**what God has revealed**, **and do not follow their desires beyond the truth that has come to you**.). It is obvious that the Prophet (PBUH) only rules with what is right, and does not tolerate

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it, whether it is big or small, and it is impossible for him to follow the whims of a created being. How are his words and actions the scale by which truth and justice are measured? ..And if it was assumed that a deceiver tried to deceive the Messenger

By his appearance and hypocrisy, the Messenger was on the verge of being deceived by him as a human being, for God Almighty takes care of him and informs him of the reality before he makes any gesture that the deceiver and deceiver wants from him: (**If We had not made you steadfast**, **you would have almost abandoned them a little**.) - 74 Al-Isra'.

You ask: As long as this is the case, why did God address His infallible Prophet with this speech? The answer: First, we explained above that if the speech is issued from above, the status of the addressee is not noticed, regardless of his status, but rather that is considered if the speech is issued from the equal or the lowest.

Second: God Almighty knows that the bad scholars from the nation of Muhammad (PBUH) will justify deviation from his rule, using satanic excuses, so he addressed his most noble Prophet with this speech, warning them against manipulating religion to go along with the whims of the rulers and the wealthy.

(**For each of you We have given you a law and a method**.). The genitive is deleted, meaning for every nation. And from you is a speech to all people, or to the three nations: Jews, Christians, and Muslims, and the Sharia law, which are the practical provisions that a person complies with in obedience to God and seeking His pleasure and reward. It should be noted that the word Sharia is more specific than the word religion, because religion includes Sharia law and the foundations of belief.

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The curriculum is the clear path, meaning that God has made for every nation a clear law with no ambiguity or ambiguity.

This verse states that the law of God was not the same for all people in all ages, and that it was in the past temporary with a limited period, and that religions agree and are united in the principles of belief only, not in the law.

You ask: If this is the case, then why is Islamic law singled out for permanence and continuity among the laws?

The answer to this question will only be known by someone who has studied Islamic law, as he sees that it is based on fixed rules that are impossible to change with the change of times and circumstances, because they suit the human being, insofar as he is a human being, not insofar as he is ancient or modern. For example: God does not burden a soul beyond what it can bear... Every human being is innocent, until his guilt is proven... Reconciliation is best... It is permissible for rational people to acknowledge themselves...

Their conditions: Punishments are warded off by suspicions. There is no harm or damage. Necessities permit prohibited things. Certainty can only be refuted by certainty similar to it. Warding off harm is better than bringing benefit. Harm continues to be as harmful as it is.

(**And if God had willed**, **He could have made you one nation**). God Almighty distinguished man from other creatures by creating in him a readiness for ignorance and knowledge, backwardness and progress, and for doing good and evil. Then he forbade him from this and commanded him to do that. As a result of this readiness, command and prohibition, people varied in exploiting this readiness, and in obeying

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and disobeying God. If God had wished not to grant man this talent, he would have done so, and if he had done so, all people would be on the same level, just like animals, birds, and insects. They act without knowing good or evil, success or failure.

(**But that He may test you in what He has given you**). That is, God gave us this talent, and commanded and forbade us to treat us like a master who tests his servants as to which of them is best in deeds, knowing that He knows the secrets and consciences, but He does not reward except for work, and He does not punish except after warnings and excuses.

(**So strive for good deeds**. **To Allah is the return of all of you**, **and He will inform you of what you differed about**.). That is, if God has given man this talent, and has legislated laws for nations to show the actions by which man deserves reward, then we must all hasten to do good deeds because they are the primary purpose of the laws. And whoever uses differences in laws as a means of resentment and hatred, God Almighty will hold him accountable tomorrow and reward him with what he deserves.

(**And judge between them according to what God has revealed**, **and do not follow their desires**, **and beware of them lest they tempt you away from some of what God has revealed to you**.). This verse is a repetition of the verse before it without a break. Some commentators said: This was revealed regarding the Jews' trial for adultery, and this is regarding their trial for murder. There is no evidence for this guidance, nor for anything else in the books of interpretation. We have shown in Part 1, p. 96, that the Holy Qur'an uses repetition because it is a powerful factor in the formation of opinions and their spread.

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This, until the conscience of their desires goes back to the Jews, and it is the way of the Qur'an to repeat and confirm what relates to them more than it confirms and repeats anything else, and if this indicates anything, it indicates that the Jews are the worst of nations at all, and thus their ancient and modern history attested, and no one saw them as worthy of anything other than evil except the people of evil, and this fact appeared to public opinion in its clearest sense after June 5, 1967.

(**But if they turn away**, **know that God only desires to afflict them with some of their sins**.). That is, if they turn away from the judgment of God, this turning away will bring them shame and calamity. You ask: Why did he say about some of their sins, but not their sins? Does this mean that God punishes them for some sins, and pardons others?

The answer: The Almighty said: (**For some of their sins**) A reference to their turning away from the rule that the Messenger of God (PBUH) ruled with. The meaning is: Do not be alarmed, O Messenger, by the Jews turning away from your rule, for God will punish them for this turning away and rebellion.

(**Indeed**, **many people are sinners**). A sinner is one who disobeys God in one of His rulings. Based on this, most people, or even all people, are sinners except for a few, but the word "many" is used in the majority, and there is no opposite. (**How wise are the people of pre-Islamic times?**). Every ruling that contradicts the ruling of God is the ruling of pre-Islamic times, whether it occurred in the pre-Islamic era or after it.

(**And who is better than God as a judge for a people who are certain?**). There is no doubt that every ruling that is good for people in one way or another is the rule

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of God, whether or not a special text from the Qur'an and Sunnah is mentioned in it, and everything that is harmful to people in one way or another is impossible for God to be satisfied with, even the divine right falls if harm results from it.. It is enough proof that every rule that benefits people is the rule of God. Verse 23 of Surat Al-Anfal is sufficient proof of this fact: Verse 23 of Surat Al-Anfal: (**O you who have believed**, **respond to God and to the Messenger when he calls you to revive you**.) Because its meaning is that every call to life is a call to God and to the Messenger of God (PBUH).

The commentators differed regarding the meaning of the laam in the Almighty's saying: (**For a people who are certain**) And he said

Some of them: It means at a proverb that I wrote for five days during such and such month, i.e. at five. Another said: It is for clarification. What is true is that it is for the elite, like Paradise for the righteous, because believers with certainty are the only ones who rule and act according to the rule of God.

Do not take the Jews and Christians as allies. **Verse 51–53**:

(**O you who have believed**, **do not take the Jews and Christians as allies of one another**. **Whoever of you takes friends with them is indeed one of them**. **Indeed**, **God does not He guides the wrongdoing people**. (51) **Then you see those in whose hearts is a disease hastening toward them**, **saying**, "**We fear that some calamity will afflict us**." **Perhaps God will bring a conquest**. **Or a command from Him**, **and in the morning they will regret what they concealed within themselves**. (52) **And those who have believed will say**,

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"**These are those who swore by God**, **the effort of their oaths**." **Indeed**, **they were with you**, **and their deeds became worthless**, **so they became losers**. (**53**))

the language :

The circle is what surrounds something, and what is meant here is the calamities that time passes through. It is said that circles revolve around it, meaning calamities and calamities descend upon it. Conquest means judgment and decision, and what is meant here is victory.

Parsing:

Some of them are guardians of each other, subject and predicate, and the sentence is resumed and has no place in the parsing.

And in their hearts is a disease that is a beginning and a news, and the sentence is the connection of those. And (you see) if it is visual, it only needs one object, which is those, and therefore the sentence "they rush" is an adverb, and if it is cardiac, then it needs two objects, and therefore the sentence "they rush" is a second object. The verb is an absolute object for "they swore" because it is added to oath, and oath means oath, so it is like "I sat while sitting" and "I sat while sitting."

Meaning:

(**O you who have believed**, **do not take the Jews and Christians as friends**.). Islam is inclusive of all religions and races. It has no difference between black and white, Arab and non-Arab, or between Muslim and non-Muslim in terms of

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equality before justice and the law. Every human being, whoever he is, has the right to live freely and securely over himself and his property, and no one has any authority over it as long as he refrains from harming others. If he transgresses and corrupts, punishment will be imposed on him. If a Muslim harms others, we Muslims must abhor him and disavow him. Justice is to deter him and punish him, and if the Jew or Christian refrains from harming him, We will extend to him the hand of righteousness and benevolence, even if he denies the prophethood of Muhammad and the Qur'an. God Almighty said: (**God does not forbid you from being kind to them and being just toward those who do not fight you on account of religion and do not expel you from your homes**. **Indeed**, **God loves those who are just**. **God only forbids you**, **in the case of those who fought you on account of religion**, **and expelled you from your homes**, **and supported your expulsion**, **from making friends with them**, **and whoever makes friends with them – those They are the wrongdoers**) 9 - The examiner.

If we combine this verse with which God encourages Muslims to be righteous and benevolent towards all sects and people of religions who have not shown hostility to Muslims, if we combine this verse with the verse that we are interpreting, and combine them in one word, the meaning becomes: O you who have believed, do not take the Jews and Christians as allies if they incite hostility towards you and wage war against you, but if they are humble and peaceful, then you must treat them well. And you may all live together, acquainted and in harmony...and you may even be kind to them and be fair to them, because God loves

Justice and kindness to all of His creation, whether they believe or disbelieve, on one condition: that they do not offend anyone, because people, all people, are God's

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children, and the most beloved to Him are the most beneficial to His children. The Almighty's justification for good treatment with any human being is abstention from abuse and harm. As for whoever denies and disbelieves, he must disbelieve. The discussion is presented in detail about the believer's loyalty to the infidel, with its various categories and rulings, when interpreting verse 30 of Surat Al Imran.

On this occasion, we point out that we Muslims have no reason to hate the Jews except that they fought us in our homes and expelled our women and children. The first and last reason for our hatred and hostility toward the United States and England, and the colonial countries that supported Israel, is that these countries supported Israel in expelling the people of Palestine from their homes. And once again, we repeat God's speech to us and His saying, the Mighty One who said: (**God only forbids you**, **in the case of those who fought you on account of religion**, **and expelled you from your homes**, **and supported your expulsion**, **from making friends with them**, **and whoever makes friends with them – those They are the wrongdoers**).

The virgin, **the Jews**, **and the Christians**:

(**Some of them are guardians of one another**). The commentators have unanimously agreed that what is meant by some Jews are supporters of others, and some Christians are supporters of others, and not that each sect is loyal to the other, because there is more hostility between the two sects than between Christians and Muslims. The Jews accuse Mary of obscenity, while the Muslims sanctify her and absolve her of every defect.

There is no doubt that the commentators were inspired by this meaning from the era in which they lived, in which there were no international oil companies or

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monopolistic institutions eager to expand and control the wealth and capabilities of peoples. However, today, after these companies and institutions were established, their Christian owners saw in the Jews the best means for them to rely on to support their monopolies and ambitions. For this reason, they established the State of Israel in Palestine and were keen to strengthen and protect it, and drew plans for aggression and expansion against it. They pledged to stand by her in the United Nations and the Security Council... and she clung to their tails.

It revolved around their orbit, carried out colonial plans, and complied with the orders of aggression after it became clear to it that its life depended on listening and obeying colonial orders and implementing its plans. Otherwise, it would be abandoned and it would be gone forever. If the colonialists and their henchmen pin their hopes on the claws of Israel, then we depend on God, on our legitimate right, and on restoring our positivity in preparation for the decisive battle to reclaim the stolen right.

(**And whoever of you turns to them is one of them**. **Indeed**, **God does not guide the wrongdoing people**.). That is, whoever takes charge of the Jews and Christians who have set up hostility to Islam and Muslims, by their judgment, he will hold them accountable and punish them, because whoever is satisfied with a people is one of them, and this verse is conclusive evidence that the agents of colonialism who play the role of guardians of his interests are more criminal and more dangerous than the colonizers themselves, or like them - at least - because they are the first pillar of their exploitation and aggression.

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(**Then you will see those in whose hearts is a disease rushing to**). It appears from the context of the verse that it is a case in an incident, and a story about a specific incident that is summarized by some of the hypocrites referred to in his saying: (**There is a disease in their hearts**) They used to be loyal to the Jews who harbored hostility towards Islam and the Muslims, and they would be courteous to them, and if they were rebuked for that, they would say: We do not know that the days will pass and Islam will weaken, and the power and the polytheists will become a thorn for the Jews and the polytheists against the Muslims. If we do not protect ourselves from now on and take a hand with them, we will lose everything and a circle of evil will revolve around us. This is the apparent meaning of the Almighty's saying: (**They say we fear that a disaster will befall us**.) ..And so the opportunists fluctuate between all groups, until if one group prevails over another, they say to the one who prevailed: Were we not with you? .. In a word, the hypocrites are with everyone with their tongues, and in their reality they only respond to their whims: (**And they swear by God that they are of you**, **but they are not of you**, **but they are a people who are divided**.) 56 "Repentance," meaning they fear for themselves and their interests.

You ask: Why did he say they will rush to them, and he did not say they will rush to them?

The answer: They have greater emphasis and stability, because the one who is immersed in something has greater access to it than one who rushes to it.

(**Perhaps God will bring about conquest or a command from Him**, **so that they will become regretful of what they had concealed within themselves**.).

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What is meant by conquest is the victory of the Muslims over the Jews and polytheists, and what is meant by an order from him is to reveal the state of the hypocrites, humiliating them and disgracing them, and the meaning is that the hypocrites planned the plan for themselves with the enemies of Islam, thinking that the circle would turn with the infidels against the Muslims. When the matter was reversed, and the circle turned with the Muslims against their enemies, the hypocrites regretted it, but where regret is of no use.

(**And those who believe say**, "**These are the ones who swore by God the strongest of their oaths**, **'Indeed**, **they are with you**.'"). When God defeated the Muslims over their enemies, the hypocrites could not hide the grief and grief within themselves, and its effect appeared in the slips of their tongues and the faces of their faces. So the believers were amazed at the condition of the hypocrites when their truth was revealed, and some of them said to each other: Are these those who were swearing yesterday the strongest faith, striving to confirm that they are of us and with us? How daring they are to lie and show off. (**Their deeds were ruined and they became losers**.). Al-Razi and the author of Al-Manar said: It is possible that this sentence is from the words of God, and it is possible that it is from the words of the believers.

It is noted that the possibility that it is from the word of God is not possible at all, because the context of the verse indicates that it is from the words of the believers, and not a resumed report from God Almighty, and the meaning is that the believers, after being amazed at the state of the hypocrites and their tricks, said: The deeds of the hypocrites that they used to pretend before us, such as fasting and prayer, and the like, have become invalid, and they have not received any reward. (**So they**

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became losers). They lost this world, because they were let down, and they lost the Hereafter due to the painful torment prepared for them.

Humble to the believers, **dear to the disbelievers**, **verse 54**:

(**O you who have believed**, **whoever among you turns away from his religion**, **God will bring a people whom He loves and who love Him**, **humiliating before the believers**, **mighty to them**. **The unbelievers struggle against me**

the way of God, **and do not fear the blame of the blamer**. **That is the bounty of God**. **He gives it to whom He wills**, **and God is All–encompassing**, **All–knowing** (**54**))

the language :

Humiliation means breaking humiliation against difficulty, which is meant here as humility and gentleness, and adding humiliation against pride, i.e. humiliation.

Parsing:

The phrase "He loves them" is a characteristic of a people. And humiliation is a second characteristic. Azza is a third characteristic. The phrase "they strive" is a fourth characteristic.

Meaning:

(**O you who have believed**, **whoever among you turns away from his religion?**). Apostasy is disbelief after Islam. We mentioned the apostate and divided

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it into an apostate from a religion and his nature, and the ruling on each of them when interpreting verse 217 of Surat Al-Baqarah, vol. 1, p. 325. The prohibition of apostasy after the prohibition of allegiance to the enemies of the religion suggests that this allegiance may lead to apostasy from Islam. In the hadith: "If a shepherd grazed alongside a fever, his sheep would not be able to stand in the middle of it."

Biographers and historians said: Three apostates and claimed prophethood during the time of the Messenger of God (may God bless him and grant him peace) after they believed in him. The first, Al-Aswad Al-Ansi, prophesied in Yemen and expelled the workers of the Messenger of God (PBUH) from it, but he was killed one day before the death of the Prophet (PBUH). The second, Musaylimah the Liar, claimed prophethood, and wrote to Muhammad (PBUH): "Who

"Musaylimah, the Messenger of God, to Muhammad, the Messenger of God. As for what follows, I am a partner with you in the matter, and the land is shared between us." He was killed during the reign of Abu Bakr. The third, Talha bin Khuwaylid, claimed prophethood, then returned and converted to Islam.

As for Sajah, she claimed prophethood in the succession of Abu Bakr, and Musaylimah married her. Abu Al-Ala Al-Maarri said regarding this marriage:

A liar to the people of the world and a liar	She became Sajah and her guardian Musaylima

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She asks: Some of the sheikhs do not meet the conditions of a diligent person, which the Imam (peace be upon him) meant when he said: "A guardian of himself, a guardian of his religion, a disobedient to his whims, an obedient to the command of his master." Yet he claims to represent the infallible in fatwa and judgment, and that those who attack him are attacking God. Is the ruling on this exactly the same as the ruling on Musaylimah the liar, because each of them slanders God a lie?

The answer: He is considered a Muslim liar under two conditions: The first is that he claims to represent the infallible one, knowing that he is a slanderer and a liar, and that he is not worthy of this claim.

The second condition: He does not consider diligence and justice to be basic conditions for acting on behalf of the infallible. Knowing that they are obligatory according to religious intuition... and this assumption is very far-fetched, for whoever claims to represent the infallible one sees himself as one of the people of justice and diligence, even if he is not obedient to his master, and contrary to his whims.

There is no doubt that this differs from Musaylimah the Liar, in terms of apostasy, but it converges with him in terms of lying and arrogance... It is obvious that knowledge and arrogance are two opposites that do not go together, just like lying and justice, because arrogance distances its owner from his reality, separates him from himself, and takes him to the world of illusions and dreams, and whoever is like this will not be guided to what is right.

(**God will bring a people whom He loves and who love Him**, **humble toward the believers**, **honorable toward the disbelievers**, **striving in the path of God and not fearing the blame of a critic**.). The commentators differed as to

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who is meant by the term "people." Al-Razi quoted six sayings regarding this matter... And God Almighty did not help them

By their names, rather, he referred to them by their descriptions. Accordingly, everyone who meets the five descriptions mentioned in the verse is what is meant, and they are:

1 - He loves them and they love him, and God's love for His servant is to raise his status tomorrow and bless him with paradise and contentment. As for the servant's love for God, it never ceases from his love for God's servants, just as love of truth never ceases from love for those who work for it, and hatred of falsehood from hatred of its people.

2 - Humiliation towards the believers, because humility for the sincere believer is sanctification and honor for faith and sincerity, not for individuals and individuals. God Almighty said, addressing His great Prophet: (**And lower your wings to those of the believers who follow you**.) - 215 Poets.. It is obvious that they did not deserve this dignity except through faith and devotion to God and His Messenger.

3 - It is dear to the unbelievers, because superiority over them is an elevation of belief and principle, and the equivalent of this verse is the Almighty's saying: (**Tough against the unbelievers**, **merciful among them**) - 29 Al-Fath.

This verse and another verse guide us (**And lower your wings**) To two facts: The first is that everyone who submits to the rich and the powerful, the tyrants, and arrogates himself over the poor believers, has nothing to do with religion, even if he

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stays up at night and fasts during the day. The second truth is that moral values in Islam are not required for their own sake, and that God Almighty has commanded them for the sake of man, and man has not commanded them for their own sake. Hence, humility is low for the arrogant, and high for the humble. Imam Ali (peace be upon him) said: How good is the humility of the rich towards the poor in search of what is with God, and how better is the humility of the poor over the rich, relying on God.

4 - They strive for the sake of God, and every work that satisfies a need or repels injustice is jihad for the sake of God. In the hadith: "The Prophet (PBUH) was sitting with some of his companions, and they looked at a young man with skin and strength, and they said: Woe to this man, if his youth and skin were for the sake of God. He said: If he is striving for himself to stop begging and make him free from the need of the people, then he is in the path of God, and if he is striving to protect weak parents or weak offspring to enrich them and suffice for them, then he is in the path of God, and if he is striving to show off and multiply, then he is in the path of Satan.

5 - They do not fear the blame of the blamer. Faith does not appear in its true form except during adversity.

It is the correct test of the believer's faith. The evildoer denies to please his Lord and his conscience, but what befalls him as a result of that is considered disdainful and contemptible.

This is the motto of the sincere: they do not fear the blame of the blamer in truth. Or as the Prophet of Mercy said: "If you are not angry with me, I do not care."

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There is no source for these problems that the world is suffering from today, from the Vietnam War to the Middle East War, and from the racist government in Rhodesia and South Africa to the problem of colored people in the United States. There is no source for these tragedies and the like except the silence of those who remained silent about the truth in newspapers, radio, the United Nations, and the Security Council for fear of the kings of black gold and their paid protectors.

Hence, the Almighty's saying: (**They do not fear the blame of the blamer**) He draws a vivid picture of the religious person, and of the goals he must strive for and sacrifice for.. This simple question remains: Is it justified after this for the speaker to say: Religion is hidden, and the prayer of the dead!

(**That is the grace of God**. **He gives it to whomever He wishes**.). We have seen with our senses and conscience that God Almighty does not wish to grant His bounty except to those who follow the principles and laws by which His Majesty has established the order of the entire universe. And if He wanted us to walk without legs, work without hands, and see without eyes, He would have had no need to create any of them: (**And He created everything and determined it with a precise determination**.) - 2 Al-Furqan.

The problem of ethics:

Nietzsche, the supreme human philosopher, said: There is no reality for moral values. Freedom, justice, and equality are just words created by the weak to limit the control of the strong.

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Marx, the philosopher of the revolution against the superman, said: The opposite is true. Asceticism, patience, and meekness are words created by the strong in order to control the weak.

What this means for both is that the expressions of values have no source other than desire and interest

Subjectivity, and as long as passion does not agree with humanity and ideals, then the words of values will be quackery and hypocrisy.

We believe that the source of values is interest, but it is the interest that emanates from the nature of man as a human being, not as a class of classes or a category of groups. There is no doubt that this interest is consistent with humanity and ideals, rather it is, and that is why they are called human values, not class values. Accordingly, it has a fixed reality as long as the human being himself has established it. This does not negate the exploitation of those who exploit it, and the distortion of those who distort it according to their whims and interests. Otherwise, it would not be correct to divide people into the right and the wrong who distort words from their proper place, and the sincere and the hypocritical who cover themselves with the slogan of the righteous. This means that in the history of man there is not a single society that said to the individual: Do whatever you want, for you are not responsible for anything you kill or steal.

Yes, there are various schools of thought to define moral values, which there is not enough space to mention... What is important to us is to define them as they are in the eyes of Islam, and the pens of the zealots have set out to define Islamic values as aiming to form a good individual in a good society... This definition needs to be

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specified, because the reader does not understand anything clear from it that he must adhere to when applied and practiced, and to avoid this caveat, we first prepare by mentioning some examples, then we extract from their significance the clear definition that can be practiced in life. Daily.

Islam commands honesty, loyalty, sacrifice, humility, patience, forgiveness, and so on, but it restricts their obligation to a limit that cannot be exceeded under any circumstances, which is that adherence to it does not lead to the opposite of the purpose required of it. Honesty is obligatory, as long as it is in the interest of man. If harm results from it, such as telling the enemy military secrets, or conveying speech with the intention of sedition, it is forbidden. Lying is forbidden except in war with the enemy of religion and homeland, in reconciliation between two people, and in protecting an innocent soul. And forbidden money, and fulfilling the oath is obligatory, as long as the one swearing does not find anything good from his oath, otherwise he should leave it due to the hadith: "If you find something good from your oath, then leave it." Spending money for the sake of God is good unless its owner needs it, patience is preferable except in the case of injustice and want, and forgiveness is a virtue unless it causes chaos and spreads crimes.

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Thus, it becomes clear that moral values in Islam are measured by the extent to which they achieve a benefit for a person, or ward off a harm. This means that they exist for the sake of the person, and he did not exist for their sake, so that he must worship them anyway. Moral values - then - are those that limit a person's actions within the framework of his own interest and the interest of the group, or at least not harming him or others.

She asks: What is the criterion for distinguishing beneficial from harmful?

We answer briefly that the criterion is the feeling and the general feeling that this is harmful and that is beneficial, and when the matter ends with this feeling and feeling, the talk stops, and there is no room left for question and answer because the general feeling is the self-evident one.

They pay zakat while bowing, **verse 55–56**:

(**Indeed**, **your guardian is Allah and His Messenger and those who believe**, **those who establish prayer and pay zakat while they bow** (**55**) **and whoever turns to Allah and His Messenger and those who believe – Hezbollah will be victorious** (**56**))

Parsing:

Those who perform prayer are a description of those who believe, because it means (those who pray). And a sentence while they are kneeling is a condition of waw and they pay zakat.

Meaning:

After God Almighty forbade taking enemies of the religion as allies, He explained who should be taken

Guardian, he said: (**Your guardian is only Allah and His Messenger**) No two people differ regarding what is meant by the guardianship of God and the Messenger, and that it is management in the affairs of Muslims, and not merely love and support. The Almighty said: (**The Prophet has more right over the believers than they**

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themselves) - 6 Parties." The guardianship in this verse is an interpretation and explanation of the guardianship in the verse we are dealing with.

(**And those who believe are those who establish prayer and pay zakat while they bow**). That is, the mandate that belongs to God and the Messenger is also established for whoever combines zakat and bowing. Al-Tabari narrated on the authority of Mujahid, Utbah bin Abi Hakim, and Abu Jaafar that this verse was revealed about Ali bin Abi Talib, and in the book Gharaib al-Qur'an wa Raghaib al-Furqan by Nizam al-Din al-Hasan bin Muhammad al-Naysaburi - from the Sunnah - what it states verbatim: "The verse is revealed about Ali, according to the agreement of most commentators." And in Al-Razi's interpretation there is also what he says verbatim:

"It was narrated on the authority of Abu Dharr, may God be pleased with him, that he said: One day I prayed the noon prayer with the Messenger of God (may God's prayers and peace be upon him), and a beggar asked in the mosque, but no one gave it to him, and Ali was kneeling, so he gestured to him with his right pinkie, and there was a ring on it, so the questioner accepted, until he took the ring in the sight of the Prophet (may God bless him and grant him peace). Then You sent down a speaking Qur'an. We will support you with your brother and give you authority. O God, as I am Muhammad, your Prophet and your purifier, expand for me my chest, ease my affairs, and appoint for me a minister from my family, Ali, through whom I may strengthen my back. Abu Dharr said: By God, the Prophet (PBUH) had not completed this word until Gabriel came down and said: O Muhammad, read. Your guardian is only God and His Messenger... until the end of the verse.

But Al-Razi interpreted guardianship here in the sense of a supporter, not in the sense of a disposer, and the Shiites said: The word majesty, the Messenger, and the

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one who combines zakat and bowing came in one verse, and the guardianship of God and the Messenger means disposal, so this particular meaning must also be meant by the guardianship of the one who combined the two descriptions. Otherwise, the word guardianship must be used in two different meanings at the same time, and it is not permissible.

(**And whoever turns to Allah and His Messenger and those who believe – then indeed**, **the Party of Allah will be the victors**.). This verse is a clear text that cannot be interpreted under any circumstances as the intended meaning of the guardianship of God and the Messenger

The believers are one and there is no difference, and whoever maintains this guardianship and does not differentiate between God and His Messenger, and whoever combines zakat and bowing, is from the party of God that prevails according to the logic and evidence of truth.

They took your religion as a mockery and a game, **verse 57–59**:

(**O you who have believed**, **do not take as allies those who took your religion as a mockery and a play on the part of those who were given the Scripture before you and the disbelievers**, **and fear God**. **You are believers**. (57) **And when you are called to prayer**, **they treat it in mockery and play**. **That is because they are a people who do not understand**. (58) **Say**, "**O People of the Book**, **do you You take revenge on us unless we believe in God and what has been sent down to us and what was sent down before**, **and most of you are disobedient** (59))

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Parsing:

(**Of those who were given the Book**) Related to the deleted adverb from waw (**Take it**). And the infidels are read by the genitive case as a conjunction of (**Of those who were given the Book**) And in the accusative case (**Do not take those**). The source is from (**If we believe**) The effect of "Tanqumun" is that you "retaliate our faith." The source is from (**Most of you are sinners**) Attached to (**what**) That is, we believe in what was revealed to us, but most of you are immoral.

Meaning:

(**O you who have believed**, **do not take those who took your religion as a mockery and a play on the part of those who were given**.

The Book came before you, **and the disbelievers are guardians**.). Once again, God Almighty forbade taking the enemies of God as allies, but here He explained the reason for the prohibition, which is that they take the religion of Islam and the prayer of Muslims as a subject for ridicule and play, like the fool who is unable to confront the argument with the same, and it is not appropriate for a rational person to be allied with the foolish, especially those who mock his religion and his most honorable sanctities. And God Almighty also added in this verse that the unbelievers have compassion for the People of the Book. It is a matter of linking the general to the specific, and the Qur'an links the general to the specific, as in this verse, and the specific to the general, as it says: (**Preserve the prayers and the middle prayer**.) - 238 Al-Baqarah. The counterpart is sympathetic to his counterpart, as he says: (**He will admit them into His mercy and bounty**.) - 175 women.

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(**And fear God if you are believers**). It indicates that whoever is friends with and fraternizes with those who mock religion is the furthest person from faith, because something similar is attracted to him.

(**And when you are called to prayer**, **they treat it as a mockery and a game**.). The Christian churches call their followers to prayer by sounding the bell, and the Jews call their followers to prayer by blowing the trumpet. As for the Muslims, they are called to prayer by the voice of the muezzin calling to respond to God alone, who has no partner, and to good and successful deeds: God is great... There is no god but God... Live for success... Live for good deeds... Some of the People of the Book used to mock this call to prayer, and this call... It is better to They mock their bells and trumpets... However, the moderate Christians approve of the call to prayer, preferring it to the ringing of bells. The owner of Al-Manar said:

"We heard from some moderate Christians in our country - that is, Lebanon - words of praise for the call to prayer and preferring it to the bells... A group of Christians from Tripoli were vacationing in our country (Qalamoun), and the women and men were standing in the windows to listen to the muezzin's voice, and the voice was pleasant... Some of their boys were memorizing the call to prayer, and imitating the muezzin with an approving imitation, so his mother became angry and forbade him. As for his father, he used to laugh and be happy at his son's call to prayer, because he was free and generous.

(**That is because they are a people who do not understand**.). The commentators, including Al-Razi and Sahib, said

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Al-Manar: This is what is meant by the Almighty's saying (**They do not understand**) They do not realize the truth of Islam, and if they realized its truth, they would not take it in jest.

As for us, we see that they have rationalized Islam and understood its goals, and that those who fought it fought it because they realized its danger to their benefits and privileges. They realized that Islam is a revolution against injustice and exploitation, against poverty and backwardness, and against dividing people into master and master, and that no creature has any superiority over others except by serving the people and working for their benefit and benefits. This is the sin of Islam for them, and for it they fought it with everything they had. Of means, even mockery and sarcasm.

This call of Islam is manifested in its fullest meaning in the call of the muezzin: God is great. There is no god but God. The meaning of God is great is that there is no great or mighty except Him alone with no partner. The meaning of there is no god but God is that money, prestige, and lineages are not gods to be worshiped, nor a power to be subjected to. Rather, submission is to the truth alone, and people are equal in it, and that no one on the face of the earth has the right to touch the freedom of a person, whoever he may be. This is enough sin for Islam when it comes to Islam. The worst enemies of mankind, and because of this hostility, not because of their ignorance of the truth of Islam, the All-Knowing, the All-Wise described them as a people who do not understand.

(**Say**, "**O People of the Book**, **do you take revenge on us unless we believe in God and what has been revealed to us and what was sent down before**, **and that most of you are disobedient**."). Yes, they are only satisfied with those who believe in them and in their privilege and exploitation. This, according to their

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standards, is the Holy of Holies, even if they disbelieve in God, and in all the prophets and messengers. As for whoever disbelieves in their injustice and tyranny, to them, he is as evil as the first and the last, even if he is a guardian of the saints. And nothing is more accurate in indicating this than that they accuse the free patriots among them, and accuse them of straying from religion, for nothing but anything. Because they denounce colonial policy and racial discrimination... and with this unjust accusation, they claim to be the protectors of religion and its guardians from atheism and atheists.

You ask: This statement of yours is the reality that we see and watch, but it is not a valid interpretation of the verse, because what appears from it is that they are hostile to Muslims because they are Muslims who believe in God, the Qur'an, the Torah, and the Gospel?

The answer: The apparent meaning of the verse clearly indicates that God Almighty commanded His noble Prophet to say to them: Is there any sin on our part that necessitates this hostility from you except that we are right, and you are wrong, just as the loyal patriot says to his traitorous agent opponent: Are you taking revenge on me except that I am a patriot, and you are an agent?

There is no doubt that this meaning agrees with our interpretation of the verse, but rather it is the clearest of its meanings and individuals. The author of Majma' al-Bayan noted this, as he stated in his interpretation: "The meaning of the verse: 'Do you hate us except our faith and your immorality?' That is, you only hated our faith while you know that we are right, and that you have remained in your religion because you love leadership and earn money through it - and then he said - and the meaning is immoral, deviating from the command of God in pursuit of leadership."

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And He made of them apes and pigs, verses 60–63:

(Say, "Shall I inform you of any evil other than that? It is a reward from God whom God has cursed and become angry with and made of them apes and swine and worships the tyrant. Those are worse in place and more astray from the right path. (60) And when they come to you, they say, "We believe," but they entered with disbelief, but they went out therewith, and God knows best what they were concealing. (61) And you will see many of them hastening into sin and transgression and eating unlawful things. How evil is what they used to do. (62) Had the Rabbis and the Rabbis not forbid them. From their speech of sin and their eating of unlawful things – evil is what they used to do (63))

the language :

The reward is the one who is rewarded when he returns, and what is meant here is the reward and reward. And the tyrant is a form of tyranny. And the vile and forbidden sins. The difference between sin and transgression is that sin is a crime, and it may be accompanied by transgression against others, or it may not be accompanied by transgression against anyone. As for transgression, it is transgression against others, and action is done with a feeling of goodness. It is said: God has done good to so-and-so if he does good to him.

Parsing:

A reward for distinguishing from evil. And whoever is cursed by (whom) is in the genitive case instead of evil, i.e. shall I inform you of the one whom God has cursed?

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It may be a predicate of an omitted subject, i.e. he is the one whom God has cursed. Abd al-Taghut (abd) is a past tense verb referring to one whom God has cursed. The question is whether I inform you of the good tidings of the people about whom God has cursed and from Abd al-Taghoot. And a sentence, and they entered a state of the waw in they said. And they left immediately again. And the siḥah has the effect of eating them. If not is a present tense, and is specific to the present tense, such as if you do not ask for forgiveness. Or what it means, such as if you had not delayed me.

Meaning:

(**Say**, "**Shall I inform you of anything worse than that as a reward from God?**"). This is a reference to the condition of the avengers, and the reward is used to reward with good, and the punishment to reward with evil, and here the reward was placed in the place of punishment as a way of greeting them with insults, and the meaning is: Say, O Muhammad, to the enemies of religion and truth who mock Islam and the call to prayer, say to them: If faith in God and His books is an evil that requires vengeance, then I will tell you more evil than this, if this is evil...and it is. (**Whom God cursed and became angry with and made of them apes and pigs and worshiped the tyrant**.) These descriptions are all descriptions of the Jews, as God recorded them

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His curse and anger are in more than one verse, and he described them as worshiping tyrants and tyrants, and he said to them: Be despicable apes. Among these verses are:

1 - Verse 46 of An-Nisa: (**We also cursed the people of the Sabbath**).

2 - Verse 90 of Al-Baqarah: (**Then he became angry upon anger**).

3 - Verse 65 Al-Baqarah: (**So We said to them**, "**Be apes**, **despised**."). God never said to anything except that it was.

4, verse 51 - Women: (**They believe in the tyrant and the tyrant**). It was said that what is meant by the tyrant is Satan. It was said: the calf. The truth is that everyone who obeys a servant in disobeying God is His servant.

Al-Razi said: "Our companions - that is, the Ash'aris - argued with this verse that disbelief is a decree from God, because God has decreed and made them servants of the tyrant." What is true is that Abd is attached to the curse of God, not to the fact that he made apes of them, and it is up to you whether he informed you of the evil of people, or whether he was more evil of that than he who cursed him and who worshiped the tyrant, as we said in the paragraph (Language), and therefore it is not valid to infer from this verse that disbelief is from God, not from the servant.

(**Those are in a worse place and more astray from the straight path**.). These are an apparent reference to the Jews and include everyone who actually strays from the truth, and saying there is no god but God and Muhammad is the Messenger of God is of no use to him... as there is no faith without piety.

(**And when they come to you**, **they say**, "**We believe**," **but they entered with disbelief**, **and they went out with it**.). The Jewish hypocrites used to enter upon the Prophet (PBUH) and say to him: We are among the believers through you, and they were liars in their statements. The Almighty expressed this hypocrisy of theirs by saying that they entered upon the Prophet with disbelief, and left him with disbelief. This expression suggests that if they were seekers of truth, they would have left as believers from the Messenger after they had heard and seen the evidence and

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evidence. (**And God knows best what they were concealing**) From disbelief and hypocrisy and reward them with what they deserve.

(**And you will see many of them hastening into sin and transgression and consuming unlawful things**. **How evil is what they were doing**.). Speeding is reactive and indicates racing and competition in sin and aggression

And eating illicit, i.e. forbidden, this is a trait that does not leave the Jews, and for this reason people abhor them in the past and in the present, except for those who use them as a tool for evil, just like a deadly poison. Even in the United States, the den of the Zionists, there is a large group that opposes the Jews.

(**If the rabbis and the rabbis had not forbid them from speaking sinful words and eating unlawful things**, **then wretched would be what they were doing**.). This rebuke, which I indicated, "If not and how miserable," is apparently directed at the leaders of religions among the People of the Book.. In reality, it is directed at everyone who knew the truth, but remained silent about it. The one who truly knows God and is devoted to Him alone protests against injustices by various means, and if he is certain that his death in this way will alert the heedless and deter the oppressors, he proceeds to it and expresses his protest through martyrdom, and the history of all martyrs is the history of protest against crimes of injustice and aggression.

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The Jews said, "**God is chained**," **verses 64–66**:

(**And the Jews said**, "**The hand of God is bound**." **Their hands were bound**, **and they were cursed for what they said**. **Rather**, **His hands are spread out**.

He spends as He wills, and He will certainly add to many of them what was revealed. against you from your Lord, transgression and disbelief, and We have cast upon them enmity and hatred until the Day of Resurrection. Whenever they kindle a fire of war, God extinguishes it, and they strive. (64) And if the People of the Book had believed and feared Allah, We would have expiated from them their evil deeds and admitted them to Gardens. Bliss (65) And if they had established the Torah and the Gospel and what was sent down to them from their Lord, they would have eaten from above them and from under their feet a nation of them. Thrifty, and many of them do evil (66))

the language :

The hand has meanings, one of which is prey, meaning this ordinary hand with which I write these words, and one of them is grace, which says to so-and-so, "I have a hand to thank," and one of them is power, and one of them is dominion. It is used to express and hold, according to what is attributed to it. You say to extend his hand if you want to exert, and you say to bind his hand if you want to hold. Establishing the Torah and the Gospel and implementing what is in them. And frugal, i.e. moderate.

Parsing:

How is it in the accusative case, that is, he spends it anyway he wants. Often there is a first object to increase, and often there is a second object. Whenever it is put in the accusative case, it is added to the adverbial infinitive. And corruption is effected for his sake, so that they may seek.

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Meaning:

(**The Jews said**, "**The hand of God is bound**."). This is one of the many images that the Qur'an paints of the Jews, similar to their saying: "God is poor and we are rich." According to them, they should be the gods, and God is His greatness (...) This arrogance and insolence were manifested in their ugliest senses in their challenge to world public opinion by occupying Jerusalem in 1967.

In some narrations, the one who uttered this word of disbelief is a man from among them, his name is Fanhas. The narration may be correct, and it is also true that one person does not express the opinion of the sect or group, and that some weak Muslims say this when calamities besiege them, and they do not find an escape. This is true, but whoever has looked at the history of the Jews knows that they say this in the language of the situation, even if they do not say it in the language of the article.. They want God to grant the earth and those on it. To them alone, otherwise he is miserly and shackled

hand (**Their hands were tied**, **and they were cursed for what they said**). Because of what they did of rushing into sin and aggression and consuming forbidden money.

The Zionists colluded with the Nazis:

The author of Tafsir Al-Manar said: (**Their hands were tied**) It is a prayer from God against them for being stingy, and they are still the most stingy of nations. Hardly any of them gives anything unless it generates profit.

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The only profit for them was money, for which every forbidden thing is permissible, but today there is no better profit than killing an Arab, even if it is a child, and the sacred religious slogan of their (charitable) organizations is "Pay a dollar and you will kill an Arab," whether Muslim or Christian. Rather, they sacrifice their lives, men, women and children, to expel the Palestinians from their homes and replace them. The strangest thing I have read is that the leaders of the Zionists, including Weizmann, Moses Sharett, and David Ben-Gurion colluded with the Nazis and Gestapo leaders to slaughter and abuse the Jews for two goals: the first was to push the Jews to immigrate to Palestine. The second is to fabricate justifications for the establishment of the State of Israel. (From the book Releasing the Dove, June 5, by Belyaev, Kopstchenko, and Primakov. Translated by Maher Asal.)

If the Jews colluded with their worst enemies and sacrificed hundreds of thousands of them for the sake of the State of Israel, would they often say: God is poor and we are rich, and that His hand is tied to giving and giving? What is the strangeness in their saying: We are the dove of peace, and the Arabs are the advocates of war and destruction, after they said: God is poor and we are rich? If God's hand was tied because He did not give them the land and those on it, then it would be more appropriate for the Arabs to be tyrants and aggressors, because they did not apologize to the Jews for their negligence and lack of gratitude. My saying this is not a poetic statement, or an emotional feeling. Didn't the Jews insist on the Arabs' recognition of Israel? What meaning does this confession have in this particular circumstance other than an apology and a request for forgiveness?

(**Rather**, **his hands are spread out**). What is meant by the hand here is the same as what is meant by his right hand in verse 67 of

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Groups: (**And the heavens are folded with His right hand**) That is, by his ability, and his hand said in the dual, not in the singular, because it is the most eloquent in form and the strongest in content (**He spends however he wants**) By finding the reason: (**It is He who made the earth subservient to you**, **so walk in its paths and eat of His provision**, **and to Him is the resurrection**.) - 15 The King.

Yes, sometimes circumstances may not help, and the effort fails. His saying: "And to Him is the resurrection" is a threat and a threat to those who seek to live at the expense of others.

(**And what has been sent down to you from your Lord will increase many of them in transgression and disbelief**.). By many, what is meant are the leaders and the wealthy who feared for their positions from calling to the truth, and this call increased their hatred towards its owner, Muhammad (PBUH), because he revealed their faults and bad deeds, including distorting the word of God from its proper place, consuming forbidden money, and not refraining from evil... The arrogant preacher would increase in arrogance and corruption if he was alerted to his faults and sins.

(**And We created between them enmity and hatred until the Day of Resurrection**.). The author of Tafsir Al-Manar said: We do not know of the interpretation narrated from the predecessors except that the pronoun in his saying (among them) refers to the Jews and Christians in the Almighty's saying: (**O you who have believed**, **do not take the Jews and Christians as friends**.) .. In the interpretations of later scholars, there is a possibility that the pronoun belongs to the Jews alone.

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We are of the opinion of the predecessors, firstly: because they are more knowledgeable about what is meant by the terms of the Qur'an and the Hadith than the later generations, because they are closer to the era of the message and the revelation of the Qur'an. Secondly: Because the hostility between the Jews and the Christians is a personal hostility. The Jews believe that Christ is a charlatan, a deceiver, and the son of a murderer - we seek refuge in God - and the Christians believe that he is his son, God Almighty, while Muslims believe that he is a prophet free from ignorance and sin... It is impossible for the hostility between the Jews and Christians to disappear as long as each sect adheres to its belief, and the Pope of Rome tried in 1965 to bring the two sects closer together. But the Jews still insist on their opinion of Jesus Christ (peace be upon him)... Yes, the common ambitions brought the business owners of both sects closer together, and even united, but on a commercial basis, not on a religious basis.

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The Jews and the fire of war:

(**Whenever they kindle a fire of war**, **God extinguishes it**.). The word war was first coined for fighting, and was used in this meaning for centuries, and over time it developed until it now denotes the opposite of peace, security and prosperity. Any country that fears for itself the occupation of a stronger country than it, or the prices of living in it have risen due to fighting in a country, is in a state of war, even if blood has not been shed on its land, because it has been affected by that fighting and has lost much of its security and comfort.

After this reference, we wonder: Is what is meant by war in the verse specifically about fighting or what includes security and prosperity? Then, if what is meant are

the Jews, as the commentators said, then what is the answer to the war of June 5, 1967, the fire of which the Jews kindled, and which has not been extinguished, until now?

The answer: As for the word war in the verse, what is meant specifically is fighting, because this word did not carry anything other than this meaning at that time. As for the June 5 war, we answer it as follows:

1 - The commentators have agreed that what is meant by the Jews is specifically those who plotted plots against the Messenger of God and the Muslims. It was mentioned in the books of the Prophet's biography that the Jews of Medina allied themselves with the polytheists against the Prophet and his companions, and that some of them sought to incite the Romans against them, and some of them sheltered their enemies and helped them.

2 - If we accept - for the sake of argument - that what is meant by all the Jews in every era is to take the general view, then the June 5 incident was not a war in the known sense of this word, but rather it was an assassination and cowardly treachery. Until the night of the treachery, Israel and Washington were confirming that they had not initiated the attack. Rather, after the treachery, Israel announced that the Arabs were the first, and then the truth emerged... However, the June 5 war was not between the Arabs and the Jews, but rather it was in Its reality is between the Arabs and the United States. It is the architect of the aggression, the one who orders it, the source of weapons and money, the maker of political deception, the lawyer and the guard. As for Israel, it has played the role of the obedient soldier.

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The authors of the book Releasing the Dove, which we recently referred to, said: "The French and West German newspapers published that American intelligence had handed over to Israel before the aggression all the information it had gathered, in addition to NATO leadership's investigation of the Middle East... and that the one who issued the order to Israel to attack the Arabs in the name of President Johnson was his Jewish Zionist advisor, Walt Rostow... and the American admiral was carrying in his pocket an order to implement preparations for combat in all units under his command... As for the spy ship Liberty operation "It was planned between the Americans and the Israelis."

3 - The fire of war that was kindled by Washington or its agent, Israel, has been extinguished by God, there is no doubt about it. Those who kindled it have admitted more than once, and announced in newspapers and radio, that it did not achieve its desired goal, which is to strike the liberal leadership of the Arabs and to surrender them unconditionally, thus solving Israel's problem from a political standpoint. At the same time, the June 5 incident was a severe test for the Arabs, and a confirmation of the necessity of radical reform. And to alert them to their friends and enemies... If that incident had no benefit except exposing those conspiring against their country and nation, that would be enough.

(And they - that is, the Jews - strive throughout the earth to spread corruption.) Because their sinful goals are impossible to achieve except through sabotage and stirring up strife, and officials in Israel have stated that the survival and life of their state depends on the existing differences between Arab leaders.. Is there a reminder? (**And God does not like spoilers**). Then their outcome will be disaster, even if it takes a long time.

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(**And if the People of the Book had believed and feared**, **We would have expiated from them their sins and admitted them to Gardens of Bliss**.). This is a call from God Almighty to the Jews and Christians to repent and enter Islam, and if they respond to His call, He will forgive all their sins, even if they are great, because Islam obligates what came before it, as stated in the hadith, and if they fear God after their conversion to Islam, He will admit them to gardens under which rivers flow.

Wealth and corruption of circumstances:

(**And if they had followed the Torah and the Gospel and what was sent down to them from their Lord**, **they would have eaten from above them**.

And from under their feet)Establishing the Torah and the Gospel is acting upon them, and what is meant by what was revealed to them is the teachings that they used to hear from the prophets, which are known to Muslims as the prophetic hadiths, and above them and below their feet is a metaphor for abundance in livelihood, just as you say: so-and-so is immersed in blessings from his horn to his foot.

The meaning of this verse is contained in many verses, including verse 95 of Al-A'raf: (**And if the people of the villages had believed and feared**, **We would have granted them blessings from heaven and earth**.). Verse 12: Thunder: (**God does not change the condition of a people until they change what is in themselves**). And verse 41 of the Romans: (**Corruption has appeared on land and sea because of what people's hands have earned**.). Verse 30: Shura: (**And**

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whatever calamity befalls you, **it is because of what your hands have earned**.). These verses guide us to two things:

1 - The emergence of corruption, including poverty, disease and ignorance, is from the rule of the earth, not from the rule of heaven, and from the hands of people who killed the truth and revived falsehood, not from the decree and destiny of God, and that any group that knew the truth and acted upon it lived in happiness and contentment.

2 - The expression in the noble verses as "a people and people" indicates that misery is based on the corruption of the situation, and that the mere righteousness of an individual does not benefit anything as long as it is among a corrupt people. Rather, his righteousness brings calamity and misery upon him. The Almighty said: (**And beware of a temptation that will not afflict especially those of you who are unjust**.) - 25 Al-Anfal, meaning that the bad effects of a bad society extend to all its members, good and bad. There is no doubt that a lazy, submissive people subject to oppression and injustice must have their members live in humiliation and humiliation. Accordingly, what is meant by faith that requires sustenance is faith in God along with acting in all of His rulings and principles, not only performing prayer, but also paying zakat, fighting the independents and monopolists, and establishing justice in everything. There is no doubt that when justice is widespread and prevails, conditions will improve, and poverty and misery will go away, and this is what the Qur'an aims at.

Islam has revealed the close connection between the corruption of conditions, backwardness and the sufferings of humanity of all kinds, and every social scientist, and every leader of socialism, democracy and others, has recognized this truth.

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These are something to be mentioned, as they were taken from Islam, and from it they were quoted.. But what is the trick in someone who is alienated from everything that is related to religion for a reason, for no other reason than because his name is religion?

(**Among them are a thrifty nation**, **but many of them do evil**.). The pronoun in them refers to the People of the Book explicitly mentioned in the verse, and they are the Jews and Christians, and what is meant by the collective nation, and the meaning of frugal and moderate, and those whom God described as moderate are those who embraced Islam from among the Jews and Christians after evidence of the truth and evidence of honesty appeared to them. Historians and biographers have mentioned many names of those among the People of the Book who converted to Islam, but as for those who persisted in disbelief after the truth became clear to them, they are what is meant by the Almighty's saying: (**And many of them are bad at what they do**).

And what was revealed to you reached verse 67:

(**O Messenger**, **convey what has been sent down to you from your Lord**, **and if you do not do so**, **then you have not conveyed His message**. **And God will protect you from the people**. **Indeed**, **God does not guide the disbelieving people**. (**67**))

Meaning:

The apparent meaning of the verse indicates that there was an important matter revealed to the Prophet (PBUH), and God commanded him to convey it to the

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people. The Prophet was fed up with it, because it was burdensome for their souls, so he waited and awaited the circumstances and occasions to avoid clashing with the deviants. But God Almighty urged him to convey it immediately, without taking into account any consideration, and God Almighty was responsible for protecting him and protecting him from all harm.

And you ask; The Almighty said: (**If you do not do so**, **you have not conveyed his message**.) It does not benefit anything that would be better to remain silent about, since he made the response to the condition the same as his action, just like the saying of the one who said: If you do not do it, then you do not do it, and if you do not convey it, then you do not convey it.. So what is the face?

The answer: The Almighty said: (**So his message was eloquent**) He feels that this matter, which the Prophet (PBUH) hesitated to convey out of fear of people, has reached such an importance that conveying it is equivalent to conveying the entire message, such that if he neglects to convey it, it is as if he neglected to convey all the rulings, just as you say to someone who has done good to you: If you do not do this, then you are not doing good to me at all. Accordingly, the meaning is that if you do not convey this matter, it is as if you have not fulfilled any of my message, and I will reward you as a reward for concealing all of its rulings.

A second question: What is this matter that has reached such greatness that God entrusted the conveying of the entire message to him, and made the Messenger stop or hesitate in conveying it, while he was keen to carry out God's command regardless of the results?

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The answer: After the Shiite and Sunni commentators agreed to interpret the verse in the meaning that we mentioned, after they agreed on this, they differed in defining this matter that the Prophet (PBUH) hesitated to convey, and which God did not explicitly mention.

The Shiites said: This verse was revealed about Ali bin Abi Talib, and that this important matter is his guardianship over the people, and that the Prophet (peace and blessings of God be upon him) hesitated in conveying the message, not out of fear for himself. No, he confronted the leaders of Quraysh with the greatest things. He mocked their dreams, insulted their gods, and cursed their dead, and they were the tough, strong, and people of pre-Islamic fanaticism.. The Prophet did this, and he did not fear blame for it. He is suffering on a day when Islam has no power or longevity, so how can he fear the delivery of one of the rulings after he has become a strong fortress from the army of Islam and its immunity? Rather, the Prophet (PBUH) feared that if he stipulated that Ali should be appointed caliph, he would be accused of favoritism and bias towards his son-in-law and cousin, and that the hypocrites and infidels would take this text as material for propaganda against the Prophet (PBUH) and to cast doubt on his prophecy and infallibility... It is obvious that such propaganda is accepted by the simple and gullible.

This is a summary of what the Shiites said, and they supported it with hadiths narrated by the Sunnis in that regard, some of which were transmitted by Al-Razi and the author of Tafsir Al-Manar.

As for the Sunnis, they differed among themselves. Some said: The Prophet was silent about some rulings related to the Jews, and some said: The ruling about which the Prophet remained silent is related to

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With the story of Zaid and Zainab bint Jahsh, and a group of Sunnis said that the verse was revealed in favor of Ali bin Abi Talib, not in his caliphate, and this statement was transmitted by Al-Razi and the author of Tafsir Al-Manar.

Al-Razi said: "The tenth - that is, the tenth statement -: The verse was revealed about the virtue of Ali bin Abi Talib, and when this verse was revealed, the Prophet took Ali's hand and said: "Whoever I am his master, then Ali is his master. O God, befriend whoever befriends him and oppose whoever is hostile to him." Then Omar met him and said: Congratulations to you, son of Abi Talib. You have become my master and master of every male and female believer. This is the saying of Ibn Abbas, Al-Baraa bin Azib, and Muhammad bin Ali.

The owner of the lighthouse and the people of the house:

The author of Tafsir Al-Manar said: "As for the hadith, 'Whoever I am his master, Ali is his master.' It was narrated by Ahmad in his Musnad, Al-Tirmidhi, Al-Nasa'i, Al-Diya' in Al-Mukhtar, and Ibn Majah, and some of them classed it as hasan, and Al-Dhahabi authenticated it with this wording, and documented the chain of transmission of those who added to it: O God, befriend whoever befriends him and be hostile to whoever is hostile to him, etc.," and in a narration that he addressed the people, mentioned the foundations of the religion, and advised his household, so he said: "I have I left among you the two weighty things: the Book of God, and my family, my family, so see how you succeed me in them, for they will not separate until they return to me at the Fountain. God is my master, and I am the guardian of every believer. Then he took Ali's hand and said - Hadith - that is, whoever I am his master, then Ali is his master.

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Then the author of Tafsir Al-Manar went on at length, and said in what he said: What is meant by guardianship in the hadith is the guardianship of support and affection (1) .. But he followed this explanation by saying: "Such controversy divides Muslims and creates enmity and hatred between them, and as long as fanaticism of sects prevails among the masses, there is no hope of them seeking the truth in matters of disagreement." This is true and is accepted by every rational person, and had it not been intolerance to falsehood, disagreement would not have occurred among Muslims.

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(1). See the interpretation of verse 55 of this Surah.

Assuming it happens, it will not last this long, and dozens of books have not been written on a single issue.

Then the author of Tafsir Al-Manar said: "As for the hadith, 'Whoever I am his master, then Ali is his master. We are guided by him, and we support Ali Al-Murtada, we support those who support them, and we are hostile to those who are hostile to them. We consider this as being loyal to the Messenger of God, may God's prayers and peace be upon him and his family, and we believe that his family (may God bless him and grant him peace) does not agree to separate from the Book that God revealed to him, and that the Book and his family are the successors of the Messenger, so the hadith has been authenticated in other than The story of Al-Ghadir: If they agree on a matter, we accept it and follow it, and if they disagree about a matter, we refer it to God and the Messenger.

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Establishing the Torah and the Gospel, verses 68–69:

(**Say, "O People of the Book, you are not upon anything until you uphold the Torah and the Gospel and what has been sent down to you from your Lord." Indeed, many of them will add to what was sent down to you**. (68) **From your Lord, transgression and disbelief, so do not despair of the disbelieving people**. (68) **Indeed, those who believe, and those who are Jewish, and the Sabians, and the Christians – whoever believes in God and this Day. the other and does righteousness, so there is no fear for them, nor do they grieve** (69))

Parsing:

The Sabians are a subject, and the predicate is omitted, meaning the Sabians are like that, and something like this: "I am a stranger to it, and Qayyar is like that, or a stranger," and the Christians are a plural of the Sabians. Whoever believes in God will replace some of the above types.

Meaning:

(**Say, "O People of the Book, you are not upon anything**.") From the religion of truth, and these religious manifestations will not benefit you (**Until you establish the Torah and the Gospel**) Etc.. Its interpretation is presented in verse 64 of this Surah).

(**Indeed, those who believe and those who are Jews**) Etc.. Its interpretation is presented in verse 62 of Surat Al-Baqarah, Part 1, Page 116 and the following.

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The Covenant of the Children of Israel, verse 70–71:

(**We certainly made a covenant with the Children of Israel and sent to them messengers: whenever a messenger comes to them with what their souls do not desire, a party they deny, and a party they kill** (70) **And they thought that there would be no trial, so they became blind and deaf. Then God turned to them. Then they became blind and deaf, many of them. And God is All-Seeing of what they do**. (71))

the language :

What is meant by temptation here is punishment.

Parsing:

The lam is located in the answer to the deleted section, meaning, by God, it is. And it won't be complete. And temptation is a subject, and the infinitive infinitive from that and what comes after it is the object of hasbaa, meaning they thought there was no temptation. Many substitutes for waw are blind and deaf.

Meaning:

(**We have made a covenant with the children of Israel**.). The Almighty's saying was previously explained in verse 12 of this Surah: (**God took a covenant from the Children of Israel and sent from them twelve captains**.). Verse 13: "And because they broke their covenant, We cursed them." The commentators said: God Almighty repeatedly took the covenant from the Jews, and they broke it by killing the prophets and denying them. He repeated this in confirmation of their arrogance

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and the intensity of their rebellion. We add to that that God, glory be to Him, also wanted this repetition – and He knows best what He wanted – to warn the offspring of the Muslims from the offspring of the Jews, as He Almighty had previously known that the Muslims would separate into sects and be divided into states. And the Jews will exploit this division to create a state for themselves in the heart of the Islamic country, and it will be part of it.

(**And We sent messengers to them**) Show them the path of truth and guidance, however (**Whenever a messenger comes to them with anything their souls do not desire**, **some of them deny it**, **and some of them they kill**.). Self-desire alone is the forbidden command according to the Jews, and there is no punishment for anyone who disagrees with them – even if he is a prophet – except death if they are able to do so, or denial if they are unable to kill. This description is not specific to the Jews, even if we are talking about them. Everyone who is deceived by their desires will do the same as they did, whether he was a Jew, a Muslim, or a Christian.

(**They thought that there would be no temptation**). What is meant by strife here is hardship, such as the powerful controlling them through killing, sabotage, and displacement. That is, the Jews thought that they would never prevail because they were the chosen people of God, according to their claim. They relied on this claim in the past, but today they rely on colonial powers, reactionary elements, and monopolistic companies, and on provoking strife and disputes, and spreading corruption and decadence.

(**So they became blind and deaf**). Anyone who hates something is blind to its virtues. The Jews hated everything except what they desired, so they were blind to the path of truth and deaf to the voice of justice. So God gave the Babylonians power over them, and they killed their men, plundered their money, and took their

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women and children captive. (**Then God turned to them in repentance**) After they repented, due to the severe humiliation and indignity that befell them during the captivity of Bakht Nasr (**Then many of them became blind and deaf**). That is, God Almighty

After He saved them from the torment of captivity, many of them returned to transgression and corruption. They killed Zechariah and Yahya, and they denied Jesus Christ (peace be upon him) and tried to kill him, and they said great things about him and his mother, so God gave power to the Persians and Romans over them, and they did to them what Nasser did to Bakht Nasr. (**And God is All-Seeing of what they do**.) / **71**) From shedding blood, falsifying facts, plotting conspiracies and implementing plans that are designed by every tyrant and oppressor... God Almighty knows that from them, and He will reward them for it with disgrace and abandonment in this world before the afterlife.

This description that God told about the Jews applies completely to those who pretend to be Islam, and then revolves around those who support Israel and support it against the Arabs and Muslims.

Christ's invitation to the children of Israel, **verse 72–75**:

(**Indeed**, **those who say that God is the Messiah**, **the son of Mary**, **have disbelieved**. **And the Messiah said**, "**O Children of Israel**, **worship God**, **my Lord and your Lord**. **Indeed**, **whoever associates anything with God has God has forbidden to him Paradise**, **and his abode is the Fire**, **and the wrongdoers have no helpers**. (72) **Indeed**, **those who say that God is the**

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third of three have disbelieved, and there is no god but one god, and if not (73) Will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. (74) What The Messiah, the son of Mary, except a messenger. Messengers had passed away before him, and his mother was a truthful one. They used to eat food. See how We make clear to them the signs. Then see how. (75))

the language :

A friend is overly honest. And lying jaws.

The parsing?

The third news is that. And three is in the genitive case by addition, and it is not permissible to put three in the accusative as the object of a third, just as it is permissible for you to say: Zayd struck, provided that Zayd is the object of dareb. This is not permissible with three, as the third meaning becomes making the three three, and this is invalid and not intended, because the intended meaning is one of three, not making the three three.. Yes, if you say: the fourth of three, it is permissible to put three in the genitive case by addition, and to set it as the object of a fourth on Meaning: He made three four. There is no God (of) excess. There is a God who begins, and the predicate is omitted, that is, there is no god that exists except God. The word "majesty" is used instead of "God," or of the pronoun "existent." Limsun the lam is located in the answer of an omitted oath, and yamsun sadd is the answer to the oath and the answer to the conditional ann. Some of them are related to the deleted case from those. The sentence "they were eating food" is resuming and has no grammatical role, and it is not valid for it to be an adjective for

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Christ and his mother, because each of them came in an independent sentence. If he said: Christ and his mother were created beings who were eating, the sentence would be correct to be parsed as a description. How do we explain (how) is an absolute object to explain, because the meaning is any clarification that we explain, and it is not permissible for how to be an object to see, because the interrogative does not include what comes before it. And in the sense of how, and it is an absolute object, and the meaning is: "Ifk, they will be made up."

Meaning:

(**Indeed**, **those who say that God is the Messiah**, **the son of Mary**, **have disbelieved**.). The Jews went to extremes in degrading Jesus and his mother, and the Christians went to extremes in glorifying them, until they elevated them to the place of gods, and extremism in the eyes of Islam is blasphemy in all its forms and manifestations. Imam Ali (peace be upon him) said: "Two types will perish in me: an excessive lover in whom love leads to what is not right, and an excessive hater in whom hatred leads to what is not right. The best of people in me is the middle type, so stick with it."

(**And Christ said**, **O Children of Israel**, **worship God**, **my Lord and your Lord**. **Indeed**, **whoever associates anything with God**, **God has forbidden to him Paradise**, **and his abode is Hell**, **and the wrongdoers have no Supporters**). Christ is from the children of Israel

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He was the first to warn his people, so he commanded them to worship God alone, acknowledging that He is his Lord and their Lord, and warning whoever associates partners with God with painful punishment, but the Christians refused except to

claim the divinity of Jesus (peace be upon him), and whoever denies it has denied the Creator of the universe in their belief.

(**Indeed**, **those who say that God is the third of three have disbelieved**.). God Almighty first denied the Christians the deification of Jesus Christ (peace be upon him), then denied them in this verse. God made them one of three, and said: God is the Father and Christ is the Son. Then the Father dwelt in the Son and united with Him, forming the Holy Spirit, and each of these three is the same as the other, and is other than Him. This was discussed earlier when interpreting verse 17 of this Surah, and verse 170 of Surat An-Nisa.

(**There is no God but one God**). Imam Ali (peace be upon him) was asked about monotheism and justice, and he said: Monotheism is that you do not imagine it, and justice is that you do not accuse it. That is, from the monotheism of God is that you do not imagine Him with your illusion, because every illusion is limited and God is not limited by an illusion, and justice is not to accuse God of His wisdom, and that He did what He should not have done.

(**And if they do not desist from what they say**, **a painful punishment will certainly befall those who disbelieve among them**.). You ask: The word "among them" in the verse apparently indicates that the Christians include the unbeliever and the believer, knowing that they all believe in the divinity of Jesus, and God Almighty says: (**Indeed**, **those who say that God is the Messiah**, **the son of Mary**, **have disbelieved**.)

The commentators answered that (among them) it took out those who repented and converted to Islam, and left in those who persisted in disbelief... It will be noted that those who converted to Islam are not counted among them, and what is true is that

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the Christians remained on the doctrine of monotheism and belief in the prophecy of Jesus for a not-so-short period of time, then they divided into two sects: one of them believed in monotheism, and the other believed in polytheism... and over the course of time everyone agreed on the trinity, and this is the wording. (Among them) expel the extinct sect that believed in the prophecy of Jesus, not in his divinity. This was discussed in detail when interpreting verse 17 of this Surah.

(**Will they not repent to God and ask His forgiveness**, **for God is Forgiving and Merciful?**). How clear is this statement? Despite this clarity, some commentators refused to explain it and say: "Here is a verb

Deleted, and appreciation: Will they not hear what we said and repent? Thus, something comes rigid and cold if it is out of place.

(**The Messiah**, **son of Mary**, **is nothing but a messenger**, **before whom the messengers have passed away**). Such as Noah, Abraham, Moses, and others, and God revealed miracles at their hands just as He demonstrated them at the hands of Jesus, so the statement of His divinity rather than them is a preponderance without a preponderance. (**And his mother is a truthful one**). God explained the meaning of a friend by saying: (**She believed in the words of her Lord and His books**, **and she was of those who were obedient**.) - 12 Prohibition.

(**They were eating food**). Everyone who lacks something, that is, anything, even if it is a place or time, is a created being, because lack is an essential description of it, and it cannot be separated from it in any way, otherwise he would be an uncreated Creator. Just as being in need of everything is an necessary description of the Creator, and it is impossible for him to be separated from Him, otherwise he would

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be a created being. It is obvious that whoever eats food is in dire need of it. Therefore, he is a created being and not a Creator. And it is strange that this is hidden. The obvious intuition for a rational person... and because of this logic and its clarity, God Almighty commented on their position by saying - denouncing - (**See how we explain the signs to them**). Among these verses is that Christ and his mother were eating food, so how could they be gods? (**Then see how they are misled**). That is, they turn away from the truth and deny it out of rebellion and stubbornness.

Verses 76–81: I have no harm or benefit for you.

(**Say, "Do you worship besides Allah that which possesses no power for you to harm or benefit? And Allah is the Hearing, the Knowing." (76) Say, "O People of the Book, do not go to extremes in your religion other than the truth." They followed the desires of a people who had gone astray before, and they led astray many, and they strayed from the right path. (77) Those of the Children of Israel who disbelieved were cursed on the tongue of David. And Jesus, son of Mary, that is because they disobeyed and transgressed. (78) They did not desist.**

About an evil which they did. Evil is what they used to do. (79) You will see many of them being friends with those who disbelieve. Evil is what their souls have presented to them, indeed God is displeased. upon them and in torment they will abide forever. (80) And if they had believed in God and the Prophet and what has been revealed to him, they would not have taken them as allies, but many of them are transgressors. (81))

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the language :

The prohibition is an interaction, that is, they do not prohibit each other, and it is used to refrain from something. It is said to refrain from such-and-such, meaning to abstain from it.

Parsing:

Other than the truth is an adjective for a deleted absolute object, i.e. do not go to extremes other than the truth. And among the children of Israel are attached to those who disbelieve. How miserable they were. (Wretched) is a past tense verb meaning disparagement, and (what) is an indefinite noun meaning something that is in the accusative case for distinction. And a hidden, wretched actor is explained by what, i.e. something, something they did, and we have searched for those who do a source that we have made specific for condemnation. It is a subject and its predicate is bad and what comes after it, or it is a predicate of a deleted subject, i.e. it is their verb.

Meaning:

(**Say**, "**Do you worship besides God that which can do you no harm or benefit? And God is the Hearer**, **the Knower**."). The Holy Qur'an uses "what" in things that do not make sense. God Almighty said: (**And that is not in your right hand, O Moses**). And whoever makes sense: (**So marry whatever women please you**).

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And in them together: (**To Him belongs whatever is in the heavens and whatever is on earth**). And from Him is what God Almighty says in this verse (**That which has neither harm nor benefit for you**) What is meant by (ma) is

every creature that is taken as an object of worship, so Jesus, Mary, and idols are included in it... Yes, the use of (ma) in what does not make sense is greater than using it in what makes sense. In contrast to the use of (from).

As for the reason for protesting against Christians with this verse, it is because the worshiped God is the one who possesses harm and benefit for His servants, while it is impossible for someone who is incapable of being a god. The Gospels mentioned that Jesus, to whom they claim divinity, was humiliated, crucified, and buried after they placed the crown of thorns on his head. And whoever does not possess harm or benefit for himself, it is better that he does not possess them for others. And whoever is like this is not a sane person to worship him. Ibrahim (peace be upon him) said to his father: (**O father**, **why do you worship that which neither hears nor sees and is of no avail to you at all?**) - 42 Maryam. A Bedouin had an idol that he sanctified and worshiped, and one day he came to it to prostrate to it as usual, and he saw a fox near him, so he thought that the fox went to him to seek blessings from it, and when he wanted to prostrate to it, he saw the fox's filth on his head, so he came to his senses, and began to destroy the idol, and said:

He humiliated the one who was urinated by foxes	The fox urinates with his head

(**Say: O People of the Book**, **do not go to extremes in your religion other than the truth**.). This speech is directed, on its face, to the People of the Book, but in reality it includes people of all religions. The original and distinctive aspect of Islam is that it confines benefit and harm to the hands of God alone, and places man before his Creator without spiritual or material means: (**Whoever does evil will be**

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recompensed for it and will find for him, **besides God**, **no guardian or helper**.) - 122 women.

(**And do not follow the desires of a people who had gone astray before**, **and had misled many**, **and had gone astray from the right path**.). What is meant by the people are the leaders of the religion who trade in it and distort it as they desire.. The Almighty described them as misguiding themselves first, and misleading their followers second, then he explained the type of misguidance and misguidance as a deviation from the intended path. (**And they strayed from the right path**). Whether the path is moderation and abandoning extremism in religion... and this is Islam in its reality, an upright religion, a straight path, and the Muslims do not say about Muhammad (PBUH)

What the Christians said about Christ (peace be upon him) God commanded His Prophet to say to those who believe in him: (**Say**, "**I am only a human being like you**. **It has been revealed to me**, **'Your God is one God**.' **So whoever hopes to meet his Lord**, **let him do good deeds and not associate others with worship**." **His Lord is anyone**) - 111 Al-Kahf.

A man entered upon the Messenger of God, and he trembled at his awe. He patted him on the shoulder affectionately and said: "Take it easy. I am the son of a woman who used to eat dried meat in Mecca."

(**Those of the Children of Israel who disbelieved were cursed on the tongue of David and Jesus**, **son of Mary**.). The commentators said: David forbade the Children of Israel from hunting whales on the Sabbath by inspiration from God, and when they disobeyed his command, he cursed them and prayed against them, so they

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became apes. As for Jesus, five thousand men asked him to send down to them a table from heaven, so that they could eat from it and believe in him. When it came down, they ate and ate, and Jesus said: Oh God, curse them as you cursed the people of the Sabbath.

Nothing in the verse indicates these details, and the apparent meaning is that David and Jesus cursed those of the Children of Israel who disbelieved. (**That is because they disobeyed and transgressed**). God Almighty remained silent about this type of disobedience and aggression, and did not remain silent about it out of ignorance or forgetfulness. We remain silent about what God was silent about, and at the same time we believe that God's curse and vengeance befalls everyone who disobeys and attacks, whether he is an Israeli or a Hashemite.

(**They would not refrain from an evil they did**. **How evil was what they were doing**.). This verse indicates that the act of evil was not an individual act in the Jewish community, but rather it was the work of the whole group, and that the evil had spread among them, until it became one of their familiar customs that the old and the young agreed upon, and therefore there was no one among them who denounced the evil and forbade it.

On the authority of Sahih Muslim and Al-Bukhari, the Messenger of God said: "You will follow the traditions of those before you, one mite for another, until if they entered a lizard's hole, you would enter it." They said, O Messenger of God: Jews and Christians? He said: Who? The tip is one of the feathers of an arrow.

(**You will see many of them making friends with those who disbelieve**.). A pronoun among them refers to the Jews, and what is meant by those who disbelieved - here - are the Arab polytheists, and many of the Jews stood with the polytheists

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against the Prophet (may God bless him and grant him peace), and incited them against him. Indeed, they were more hostile than them.

For him, even though the Prophet (PBUH) believes in God, the prophecy of Moses (PBUH), and what was sent down to him from his Lord, and the polytheists worship idols and do not believe in Moses or any of God's books, it would have been better for the Jews, and this is the case, to stand with the believers against the pagans, not with the pagans against the believers.

But the Jews were and are still working on the basis of profit and trade, not on the basis of religion. The Jews of Medina controlled internal trade, and the Arab polytheists controlled foreign trade, so the Prophet worked to liberate the people from both control. The interest of the Jews met the interest of the polytheists, so they joined hands with them and stood in solidarity against the believers, just as the interest of the Jews meets today with the interests of Christian investment company owners against the people and the oppressed. This was previously discussed when interpreting verse 51 of this Surah.

(**How miserable is what their souls have presented to them**, **for God's wrath is upon them**, **and in torment they will abide forever**.). This is the result of their corruption and aggression, his wrath and torment, and every person will be rewarded for what he did before, and will repeat what he did before, whether he was a Muslim or a polytheist.

(**Even if they believed in God and the Prophet**) -Moses- (**And what was sent down to him**, **they did not take them as guardians**.). God Almighty mentioned in the previous verse that the Jews, or many of them, used to support the polytheists

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and turn them against the Muslims, even though the Muslims were closer to them in religion than the polytheists. Then God Almighty made it clear in this verse that those Jews did not believe in God, nor in Moses, nor in what was revealed in the Torah as they claim, and if they had believed in their claim, they would not have taken the polytheists as allies instead of the believers, because that is forbidden in the law of the Torah. (**But many of them are sinners**). That is, the issue for them is not a matter of religion and belief, but rather a matter of interest and benefit, as we presented.

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Part Seven

Enmity of the Jews and affection for the Christians, verses 82–86:

(You will find that the people most hostile to those who have believed are the Jews and those who are polytheists, and you will find the closest in affection to those who have believed to be those who say, "Indeed, we are Christians." That is That among them are priests and monks, and that they are not arrogant. (82) And when they hear what was revealed to the Messenger, you will see their eyes overflowing with tears because of what they have learned of. They say the truth, "Our Lord, we believe, so record us with the witnesses." (83) And what is the matter with us that we do not believe in God, and the truth has not come to us, and we hope that our Lord

will admit us with the righteous people? (84) **So God rewarded them for what they said**, **with Gardens beneath which rivers flow**, **wherein they will abide forever**. **This is the reward of the doers of good**. (85) **And those who disbelieve and deny Our signs**. **Those are the companions of Hell** (86))

the language :

The difference between a priest and a monk is that the priest is a scholar of the Christian religion and their books. The monk is isolated in a monastery or hermitage for worship, while abstaining from marriage, children, and all other worldly pleasures.

Parsing:

Enmity and discrimination, and likewise affection. And the Jews are a second object, you will find. A sentence that overflows from their eyes, and it is not correct for it to be the second object to see, because to see here is

The vision of the eye only works in one effect. We have no beginning or information. The sentence "we do not believe" is a case of the omitted predicate pronoun to which "our" is attached. We did not find (ma) in the genitive case in conjunction with the word majesty. The infinitive noun of "to enter us" is in the genitive case with a deleted "fi," meaning "to enter us," and the genitive case is related to "to aspire."

Meaning:

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(**You will find that the people most hostile to those who believe are the Jews and those who associate others with others**.). That is, the Jews and polytheists are the most hostile people to the Muslims. This verse is often cited as saying that the religion of the Christians is closer to Islam than the religion of the Jews. This is a mistake if one wants the religion of the Jews and Christians before the distortion, because the religion of God and His prophets is one in terms of belief and its foundations, and if one wants their religion after the distortion, then they are equal in it: (**The religion with God is Islam**, **and those who were given the Book did not differ except after knowledge had come to them out of envy among themselves**.) 19 Al-Imran".

It is true that the enmity of the Jews and the polytheists is closely related to the clash between the nature of the Islamic call and the nature of the system that prevailed in the Arabian Peninsula at the beginning of the mission. This system was based on the race to acquire money and slaves through robbery, plunder, usury, fraud, and other causes of oppression and deception. The nature of this system was reflected in the elders of the polytheists of Mecca who controlled foreign trade, as it was reflected in the Jewish leaders in Medina. Who controlled industry and internal trade.

The call of Muhammad (PBUH) was launched calling for justice, rejecting injustice and exploitation in all its forms and manifestations, and confronting the exploiters of the Jews and polytheists in particular. On this level, the interests of both parties converged, and they allied despite the distance between them in religion and belief. They allied and joined hands to fight Muhammad (PBUH) the common enemy... and in this we find the interpretation of the Almighty's saying: (**You will find that the people most hostile to those who believe are the Jews and those who associate others with others**.).

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In clearer terms, the hostility of the Jews and polytheists to Muslims was for a worldly motive, not a religious motive, but the Jews' cover-up in the name of religion is hypocrisy and dissimulation, just as those with illegal gain do today. This means that both Jews and polytheists share sexual fanaticism and nationalism. But the Arab polytheists in their pre-Islamic era were softer in heart, more generous in their hands, and more free in thought, and from here most of them believed in the Messenger of God (may God bless him and grant him peace). And only a few of the Jews believed in him.

Who are the closest friends to Muslims?

(**And you will find the closest of them in affection to those who believe are those who say**, "**We are Christians**."). Some use this verse and the ones that follow it as material to camouflage that the Holy Qur'an gives preference to one of the two camps fighting - in our days - over the other. This is what calls us to explain these four verses, and to explain them in a way that leaves no room for exploitation by opportunists and deviants.

Whoever contemplates these verses will not have the slightest doubt that they are complementary and complement each other, and that it is in no way correct to interpret one of them independently of its sisters, and that they are clear and clear in that God Almighty did not differentiate between Christians in general, and between other sects in terms of distance or closeness to Muslims, but rather God Almighty intended a special group of Christians, as evidenced by the fact that God Almighty did not stop at saying: (**This is because among them are priests and monks**, **and they are not arrogant**.) But he followed it up by saying:

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(**And when they hear what was revealed to the Messenger**, **you will see their eyes overflowing with tears because of the truth they have recognized**. **They will say**, "**Our Lord**, **we believe**, **so record us with the witnesses**."). What this means is that among the Christians were those who knew Islam and entered it voluntarily, with conviction and faith, and history proves that, just as history also witnessed the Crusader grudges against Islam and Muslims, their extermination from Andalusia, the atrocities of the Italians in Tripoli in the West, the French in Algeria, Tunisia, Morocco and Syria, and the atrocities of the English in Egypt, Iraq, Sudan and elsewhere... Today the United States is allied with the Jews. To annihilate the people of Palestine, and arm them

Pirates with the most modern weapons attack, then claim that they are the ones being attacked, but the United States supports this claim, and defends it enthusiastically in the Security Council and the United Nations, and the Jews are attacked and oppressed, and then they claim that they are subject to oppression and attack, and the United States says: Yes, this is honesty and justice... After this, and many other things, is it said: that the Christians, of all Christians, are the closest people in affection to the Muslims? Such things would only be uttered by an ignorant or misguided person, so what does this misguided person do with the Almighty's saying: (**What is the matter with us that we do not believe in God and the truth that has come to us**, **and we hope that our Lord will admit us with the righteous people?**). The truth that came to them and they believed in it is what Jesus preached: (**And bringing good tidings of a Messenger who will come after me**, **whose name will be Ahmad**.) - 6th grade. This is confirmed, and all doubt is denied, by the Almighty's saying without pause: (**So God rewarded**

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them for what they said, **with Gardens beneath which rivers flow**, **wherein they will abide forever**. **This is the reward of the doers of good**.). God's testimony of goodness to this group of Christians and their reward with heaven is conclusive evidence of their Islam, and that they alone are intended to describe and reward goodness for it.

As for the Christians who denied the truth after they knew it, or turned away from it, without looking at its evidence and clear evidence, as for these people, God Almighty threatened them and warned them by saying: (**And those who disbelieve and deny Our signs – those are the companions of Hell**). You ask: His saying: (**And those who disbelieve and deny**) Etc. It includes everyone who disbelieves and lies. So what is the reason for singling out Christians?

The answer: The context of the speech indicates that God Almighty, after promising Paradise to the Christians who believe, threatened those of them who insisted on disbelief with Hell, and used the word to include the threat to everyone who opposes and opposes the truth, and this does not contradict what we have said.

The bottom line is that these verses are clear in that what is meant by them is a special group of Christians, who are those who knew the truth and were harmed by it, and that God Almighty has admitted them to Paradise because of their faith and good deeds. If we assume - for the sake of argument - that the Almighty's saying: (**And you will find the closest of them in affection**) Etc.) It includes all those who said, "We are Christians." If we assume this, we must dismiss the verse from its apparent meaning, and limit it to those among them who believed, for two reasons:

First: God Almighty mentioned in many of His verses that Christians were devoted to God

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Partners, and they knowingly concealed the name of Muhammad (PBUH), and took their rabbis and monks as gods other than God. Then He, may He be glorified and praised, forbade taking the Jews and Christians as allies, and said: "O you who have believed, do not take the Jews and Christians as allies." If we combine this verse and what follows it with his saying: (**And you will find the closest of them in affection**) The meaning is that Christians (**Among them are a thrifty nation**, **but many of them do evil**.) As stated in verse 67 of Surat Al-Ma'idah.

Second: The people of interpretation said: The verses we are talking about were revealed about Al-Najashi, the king of Abyssinia, and he was a Christian, because when the Prophet (PBUH) saw the harm that befell his companions from the polytheists at the beginning of the call, he ordered them to migrate to Abyssinia, and he said to them: There is a king there with whom no one will be wronged, so they went to him, and among them was Jaafar bin Abi Talib, and they found safety and good neighborliness with the Negus, and that was it. In the fifth year of the Messenger's (PBUH) mission.

News has circulated that Al-Najashi and his entourage of religious and worldly men converted to Islam at the hands of Jaafar bin Abi Talib after he recited to them verses from the Holy Qur'an and mentioned the virtues of Islam. Their eyes overflowed with tears when they heard the verses of God.

And then, whoever cites the Almighty's saying: (**And you will find the closest of them in affection**) However, Christianity and Christians in general are closer than others to Islam and Muslims, and he is silent about the verses that complement this verse. Whoever does this is ignorant of the Book of God, or a hypocrite who

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ingratiates himself to the Christians at the expense of Islam and the Qur'an, or a traitor who poisons the ideas of gullible Muslims so that they will believe the claims of the enemies of the religion who support Israel and bless its aggression against the Arabs and Muslims.

Do not deprive good things, **verse 87–88**:

(**O you who have believed**, **do not forbid the good things that God has made lawful for you**, **and do not transgress them**.

Indeed, **God does not like transgressors**. (87) **And eat of what God has provided for you**, **lawful and good**, **and fear God in whom you are believers**. (**88**))

Parsing:

Halal is an adverb of (what), or an adjective for a deleted absolute object, meaning a lawful provision.

Meaning:

(**O you who have believed**, **do not forbid the good things that God has made lawful for you**.). They said: This verse was revealed about a group of companions who were overcome by fear of God, so they forbade themselves from women, good food, and clothing, and stopped praying at night and fasting during the day. So the Messenger of God (may God bless him and grant him peace) called them and recited to them the verse, and said: As for me, I rise and sleep, I fast and break my fast, and I have sex with women, so whoever turns away from my Sunnah is not of me. And

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the Almighty said: (**And do not transgress**, **for God does not like aggressors**.) He feels that prohibiting what is permissible, just like permissible what is forbidden, is both an injustice and an assault.

(**And eat of what God has provided for you**, **lawful and good**.). Its interpretation is presented in verse 168 of Surat Al-Baqarah, Part 1, p. 258.

Idle talk about faith, **verse 89**:

(**God will not call you to account for what is frivolous in your oaths**, **but He will call you to account for what you have withheld oaths**, **and its expiation is feeding ten poor people out of the average of what you feed**.

your families, **or clothing them**, **or freeing a slave**. **And whoever cannot find it**, **then fast for three days**. **That is the expiation for your oaths**, **if you swear and keep Thus is your oath**. **Allah makes clear to you His signs that you may be grateful**. (**89**))

the language :

Idle talk in language is something that is not taken into account, and idleness in swearing an oath without intention, as if the tongue preceded it by saying: No, by God, and yes, by God. And the faith held its purpose. The expiation of disbelief is by opening the kaf, which is concealment and covering. Then expiation was used in actions that expiate sins, that is, cover and conceal them. What is meant by middle food is the majority of what is eaten.

Parsing:

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The pronoun in his atonement goes back to (what) in his saying (**Because you have made up your oaths**). Likewise, (kaf) means like an adjective for an absolute object that is omitted, that is, God makes clear to you an explanation like that, and that is in the genitive case by addition.

Meaning:

(**God will not call you to account for what is vain in your oaths**.). An idle oath is when the tongue utters it unintentionally, such as when you say: No, by God. For those who ask you: Have you seen so-and-so? Or you say: Yes, by God. For whoever said to you: You do not want such and such and you did.. There is no punishment for this, and there is no expiation for it if it contradicts reality, according to the Almighty's saying: (**God will not call you to account for what is vain in your oaths**.). This is necessary because the one who said it is not considered a liar in it, and no one has the right to say: I swore by God

False if it turns out otherwise. In other words, this does not entail any of the effects of an oath because it does not have anything to do with it except in the form. However, it is better to leave it with caution and not to be heedless.

(**But He will call you to account for your oaths**.). That is, the legal oath that must be fulfilled, and the swearer is held accountable for breaking it, is the one taken by a rational adult with intent, determination, will, and choice.

They agreed that the oath is valid and valid if the oath is made by God, or by one of His most beautiful names, such as the Creator and Provider. The Imami Shiites and Abu Hanifa said: The oath should not be taken by the Qur'an, the Prophet, the

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Kaaba, etc., due to the hadith: "Whoever among you is an oath, let him swear by God or leave." Al-Shafi'i, Malik, and Ibn Hanbal said: It should be held with the Qur'an. Ibn Hanbal was unique in that it was also held by the Prophet.

(**His expiation is to feed ten poor people with the average amount of food you feed your family**, **or to clothe them**, **or to free a slave**.). If he swore and broke his oath, that is, he did what he swore not to do, or abandoned what he swore to do. If that is the case, he must offer atonement, having the choice between three things:

The first: To feed ten poor people, one meal for each one, by bringing them together, or separating them, provided that the meal is the majority of the food that he and his family eat. It is permissible to give the poor person a mudd of food instead of the meal. What is meant by the poor person is the poor person for whom zakat is permissible, and the mudd is a little more than 800 grams.

The second: To clothe ten poor people, and everything that is called clothing according to custom is sufficient, because the law mentioned it in general, so it is taken according to the known meaning without any difference between new and old, unless the garment is worn out or torn.

Third: To free a slave, and there are no slaves today.

(**Whoever does not find it must fast for three days**.). That is, if he is unable to do the three aforementioned qualities, he should fast for three days, and if he is unable to fast, he should ask God for forgiveness and hope for His forgiveness. (**That is the atonement for your oaths when you swear**). This refers to food, clothing, emancipation, and fasting after disability

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Regarding the three qualities, and it is self-evident that it is only obligatory as mentioned above if one swears an oath or breaks it. (**And keep your oaths**) From vulgarity, for swearing an oath by God is sacred and great. God Almighty said: (**And do not make God subject to your faith**.) 242 Al-Baqarah. In the hadith: "The Prophet of God, Moses, commanded not to swear by God as liars, and I command you not to swear by God as liars or as truthful.

(**Thus does God make clear to you His signs that you may be grateful**.). Al-Razi said: "The meaning is clear." Yes, but God Almighty wanted to alert us to the blessing of knowledge of His rulings, so that they do not come from others.

Wine and gambling, **verse 90-92**:

(**O you who have believed**, **wine**, **gambling**, **stones**, **and stones are only an abomination from the work of Satan**, **so avoid them that you may succeed**. (**90**) **He only wants to succeed**. **Satan is lest he cause enmity and hatred between you over wine and gambling**, **and hinder you from the remembrance of God and from prayer**, **so are you destined?** (**91**) **And obey God and obey the Messenger and beware**. **But if you turn back**, **know that upon Our Messenger is the clear conveyance** (**92**))

the language :

Gambling facilitator. And idol monuments. The arrows are pieces of wood in the shape of arrows, which the people of pre-Islamic times used to divide, and their explanation is presented in verse 3 of this Surah. And the abomination is the dirty thing.

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Parsing:

From the work of Satan related to the omitted attribute of an abomination. In wine and gambling, it is related to the meaning of the word. Have you finished the command in the interrogative form? It is more eloquent than the command in the more active form.

Meaning:

(**O you who have believed**, **wine**, **gambling**, **stones**, **and stones are an abomination from the work of Satan**.). We spoke in detail about the prohibition of alcohol and gambling when interpreting verse 219 of Surat Al-Baqarah, Part 1, p. 328. And about monuments and pillars when interpreting verse 3 of this Surah: (**And what was slaughtered on the monument**, **and that you divide it with sticks**). God Almighty attributed drinking alcohol, gambling, worshiping idols, and dividing people with bonds. He attributed these to Satan because he favors them and is tempted by them. (**So avoid it that you may succeed**). The pronoun "avoid" refers to abomination, which is a command to avoid, and the command indicates the obligation, especially when explaining the reason, and it has been made clear here that the reason for the obligation to avoid is prosperity.. If there was no evidence for the prohibition of alcohol other than equating it with the worship of idols, that would be sufficient. So how about if we refer to verse 219 of Surat Al-Baqarah, and verse 32 of the customs, the frequent hadiths, and the consensus of Muslims from the time of the Messenger (may God bless him and grant him peace) until today, and until the end of the day.

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(**Satan only wants to create enmity and hatred between you over wine and gambling**, **and to turn you away from the remembrance of God and from prayer**.). After God Almighty confirmed the prohibition of alcohol and gambling, and linked them to the worship of idols, and made them an abomination from the enemy of man, and made clear that avoiding them is a path to success - after this, God Almighty pointed out that there are two corruptions in them: one of them is social, which is the severing of ties, and the incitement of enmity and hatred between people. The second is religious, which is turning away from the remembrance and worship of God. Then God Almighty asked for an end to alcohol and gambling in the most eloquent expression: (**So are you finished?**). Islam is very keen to achieve this

Man must be with his Creator and his society, and to be with God and people in a place of contentment and honor.

(**And obey God and obey the Messenger**) In abandoning alcohol, gambling, and other forbidden things (**And beware**) What will befall you of God's punishment if you disobey His command and the command of His Messenger? Imam Ali (peace be upon him) said: He who is sincere to people for himself is the one who obeys his Lord, and who deceives them for himself is the one who is disobedient to his Lord. (**Then if you turn back**, **know that upon Our Messenger is the clear conveyance**.). He fulfilled it in full, established the proof for the people, and departed from the obligation of conveying it, and whoever violates it is the only one responsible.

Fear and believe, **verse 93**:

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(**There is no blame on those who believed and did righteous deeds for what they ate**, **if they feared and believed and did righteous deeds**, **then feared and believed**, **then feared and did good**. **And God loves the doers of good** (**93**))

Meaning:

The commentators agreed that when the prohibition of alcohol was revealed, some of the Companions said to the Messenger of God (may God bless him and grant him peace): What about our brothers who died? Did they drink it? So this verse was revealed, and it indicates in its entirety that whoever drinks alcohol before clarifying its ruling, there is nothing wrong with him if he is one of the pious believers, and from here the jurists agreed that everything is absolute, until a prohibition is mentioned in it.

After the commentators agreed that this meaning was the intended meaning of the verse, they disagreed about the reason for repeating piety three times, as it was mentioned first with faith and good deeds, secondly with faith only, and thirdly with charity... Al-Razi reported.

There are five sayings in it. The author of Majma' al-Bayan said: What is meant by the first prevention is to avoid drinking alcohol after it has been prohibited, and by the second prevention to continue doing so, and by the third prevention to avoid all sins while including good deeds. Some of the new commentators said: My soul did not feel comfortable with any of the interpretations, and God did not open anything to me.

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What we can bear, and God knows best, is that the purpose of this repetition is for God Almighty to make clear that the truly pious is the one who fears God in all his phases and states, young, old, and old, and in good times and bad, and that whoever dies in that state is in safety and security.

There is no hunting in the sanctuary or during the ihram, verse 94–96:

(O you who have believed, God will certainly test you with some kind of game that your hands and your spears will catch, so that God may know who fears Him in the unseen, then whoever transgresses after that. For him is a painful punishment. (94) **O you who have believed, do not kill game while you are in a state of sanctity. And whoever of you kills it intentionally, the recompense is like what he kills of the camels. He shall be judged. With it – some just people among you – a sacrifice that reaches the length of the Kaaba, or an atonement for feeding the poor, or an amount that is equivalent to fasting, that he may taste it, and the end of his affair. May God pardon those who came before and those who return. Then God will take revenge on him, and God is Mighty, Possessor of Vengeance.** (95) **It is lawful for you to catch the game of the sea and its food, as a provision for you and for the vehicle, and it is forbidden to you to hunt on land as long as you live. sanctified, and fear Allah, to whom you will be gathered** (96))

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the language :

Test affliction. The unseen is what is absent from the five senses. Haram is the plural of forbidden for male and female. It says: a forbidden man, and a forbidden woman,

meaning forbidden and forbidden. The blessings are camels, cows and sheep. Justice is by opening an eye that equals something in value other than its kind, and by breaking it that is equal to it, for example, i.e. of its kind. Heavy, hated pestilence, including food, urine, water, and urine. The sea is abundant water, whether it is a sea, a river, a stream, a well, or a pond. The car is a group of travelers.

Parsing:

To know that the accusative case is implied after the lam, and the accusative infinitive is in the genitive case with it and is related to yiblukum. And in the unseen in the adverb case, the subject is afraid of him, that is, he fears God when he is absent from people. And you are the forbidden of the sentence, the case of the letter waw, do not kill. And the reward is a subject, and its predicate is deleted, that is, there is a punishment for it. And like an adjective for a reward. This is a case of the pronoun in (with). And he exaggerated the description of my guidance. And expiation for the reward. And food instead of atonement. And fasting distinguishes who is fair in that. The infinitive noun of "to taste" is in the genitive case, and is related to fasting. And an enjoyment for which it is made lawful for you.

Meaning:

(**O you who have believed**, **may God test you with some game that your hands and spears will catch**.). What is meant is a type of hunting, which is land-based hunting only, and his saying: "Your hands and spears can catch it" is a metaphor for hunting it without difficulty. The meaning is that God Almighty forbade land-based hunting in the Sanctuary, during the state of Ihram, and it is easy to handle, just as He forbade the children of Israel from hunting whales on the Sabbath, while it was in their sight. (**So that God may know who fears Him in**

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the unseen) That is, God tested you by prohibiting hunting in this situation in order to distinguish between those who fear Him and obey Him in secret

Just as he obeys him in public, and among those who pretend to obey him and fear him in front of people, and disobey him in secret. (**Whoever commits aggression after that will have a painful punishment**.) That is, whoever violates God's command to hunt after this statement and establishing the argument deserves God's punishment and punishment.

The meaning of testing from God:

You ask: Nothing is hidden from God on earth or in heaven, so what is the basis for the Almighty's saying: (**That God will test you**). And he said: (**So that God knows who fears Him**)؟

The answer: God Almighty does not test His servant to learn from him what he does not know. No, he knows it better than himself. Rather, he tests him for things:

"Among them" is for the servant to translate what is latent in his soul into tangible action, as His wisdom, may He be glorified, requires that he not hold people accountable for what he learns of them, nor for what is hidden in their souls of powers and instincts, but rather he holds them accountable for the actions that occur from them. Psychological instincts, as such, do not require accountability or punishment, as long as they are latent in the human being, and no trace of them is visible, seen with the eye, or heard. By ear. Imam Ali (peace be upon him) said: God says: "And know that your wealth and your children are a test." What this means is that He is testing them with money and children in order to reveal the one who is

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dissatisfied with his provision and the one who is satisfied with his oath, even though God Almighty knows them better than they themselves, but to reveal the actions for which he deserves reward and punishment.

"Among them" is that the bad is distinguished from the good, and his true nature is revealed to the people, so they treat him as he deserves: (**And that God may purify those who believe and annihilate the disbelievers**) 140 Al Imran. This often occurs in people's lives - for example - you know that Zaid is one of the people of knowledge and knowledge, and he happens to be among people who do not know what you know about him, and you wanted them to know his place in awareness and knowledge, so you ask him in the presence of them so that he can speak and know... Or you know that he is foolish and ignorant, and they think that he is knowledgeable and wise, so you act the same role to show them his foolishness and ignorance.

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And "among them": Many people are ignorant of the truth about themselves, and they say: If circumstances had allowed us, we would have been like this, so God grants them the ability to give evidence to them, and make them know their truth and reality: (**And among them are those who covenanted with God**, "**If He gave us of His bounty**, **we would surely give charity and be among the righteous**." **But when He gave them of His bounty**, **they were miserly of it and turned away**, **dissatisfied with it**. **They are exposed**) 77 Repentance.

The Children of Israel asked Moses (peace be upon him) to make a day for them to rest and worship, so God made the Sabbath a day for them, and made a covenant with them not to do anything on it, as they had requested. But he brought whales to

them on this day, so that when the Sabbath came, the whales disappeared, so the Children of Israel deceived them to catch them and broke the covenant.

And on the first aspect, that is, the manifestation of actions through which he deserves reward and punishment. This is based on the Almighty's saying: "God will test you." And His saying: "And God will know those who fear Him." And His saying: "And God will know those who believe," and similar verses.

(**O you who have believed**, **do not kill game while you are in sanctity**.). The jurists agreed that hunting in the Haram is not permissible for the local or the Mahram alike, but outside the Haram it is permissible for the Mahram, but not the Mahram. If the Mahram slaughters the game, it becomes a dead animal, and it is forbidden for all people to eat it.

It was stated in the book "Fiqh al-Sunnah" by Mr. Sabiq: The border of the Holy Mosque in Mecca on the north side is a place called "Al-Tanaim" and there are 6 kilometers between it and Mecca. From the south, "his land" is 12 kilometers between it and Mecca. On the east side, "Al-Jarana" is 15 kilometers between it and Mecca.

(**And whoever of you kills him intentionally**, **a recompense of the blessings he killed will be judged by just people among you**: **a sacrifice that reaches the length of the Kaaba**, **or an expiation**, **feeding the poor or This is equivalent to fasting**). If the person in ihram or the person in the sanctuary kills some wild game, and the victim had an equivalent of the three domestic livestock, which are camels, cows, and sheep. If that is the case, the killer has the choice between slaughtering an equivalent of the one killed and giving it in charity, or

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appraising the equivalent in dirhams with which to buy food, then giving the food to the poor for each poor convict, i.e. 1600 grams.

According to the approximation, and it was said: a mudd, and he explained that he fasts a day for every mudd, or for every mudd according to one saying. The meaning of his saying: "It is judged by just people" is for two just people to testify that this domestic animal is like a killed wild animal. The meaning of "a sacrifice that reaches the Kaaba" is that a similar animal is slaughtered in the vicinity of the Kaaba, and its meat is distributed among the poor. If there are no similar blessings, he should evaluate the similar non-blessings and buy food with its price and give it in charity, or fast according to the details mentioned above.

(**To taste the consequences of his affairs**) Hunting in the Sacred Mosque, or during the state of Ihram, is a violation of God's sanctities, so the hunter was punished for it with the expiation mentioned above, and the meaning of the evil of his affair is the consequence of his bad deed. (**let bygones be bygones**) Of hunting before prohibition (**And whoever returned**) To fishing (**So God takes revenge on him**) For his insistence on guilt.

(**It is lawful for you to catch and eat sea food as a provision for yourself and for the vehicle**.). The pronoun "his food" refers to the sea, because there is something edible in it other than game, and it is permissible for him to return to fishing, and the meaning is that God Almighty has made it permissible to catch it, and to eat it as well.

What is meant by car is non-Ihram travelers (**Land hunting is forbidden to you as long as you remain in sanctity**.). That is, fishing at sea is absolutely permissible,

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while fishing on land is permissible in places other than the Haram and other than the state of Ihram. Imam Jaafar al-Sadiq (peace be upon him) said: Do not make any game - i.e. wild - permissible while you are forbidden, nor are you permissible in the sanctuary. Do not show him a place or a forbidden one so that he hunts it, and do not point to it so that it is permissible for your sake, for there is a ransom for whoever intentionally hunts it. (**And fear God, to whom you will be gathered**). That is, strive to obey Him and seek His pleasure, so that He may reward you with good deeds on the Day of Judgment.

The Sacred House, verse 97-99:

(**God made the Kaaba, the Sacred House, a standing place for the people, and the Sacred Month, and the guidance, and the necklaces. This is so that you may know that God knows what is in the heavens and what is on the earth**.

And God is Knower of all things (97) Know that God is severe in punishment, and that God is Forgiving and Merciful (98) The Messenger has no obligation except to convey the message, and God knows what you reveal and what you reveal. You conceal (99))

the language :

Standing and standing have the same meaning, and his verbs are standing, and what is meant here is performing worship and the rituals of Hajj. The sacrificial animal is the livestock slaughtered in the Haram. And the necklaces, that is, women with

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necklaces, because they were imitating the sacrificial animal according to what it indicates.

Parsing:

The Sacred House instead of the Kaaba. The second object is to make. That is a subject, and the infinitive noun of "you will learn" is related to a deleted predicate, and it is permissible for that to be the object of a deleted verb, i.e. we did this in order to inform you.

Meaning:

(**God made the Kaaba**, **the Sacred House a living place for the people**, **the Sacred Month**, **the gifts**, **and the necklaces**.). As a place of standing for the people, that is, a place of worship and Hajj rituals, and the sacred month is a category that includes the four months, which are Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Muharram. God Almighty has forbidden fighting in it and in His sanctuary except in defense of life or property. God Almighty said: (**And do not fight them at the Sacred Mosque until they fight you there**.) - 190 Al-Baqarah. And he said: (**The sacred month for the sacred month**, **and sacred things are retaliation**, **so whoever assaults you**, **assault him in the same way as he assaulted you**.) - 193 Al-Baqarah.

The sacrificial animal is the livestock that is given to the Kaaba, and the necklaces are the sacrificial animal that is placed around its neck as a sign indicating that it belongs to the Kaaba, so that no one will be exposed to it. Accordingly, the connection between the necklaces and the sacrifice is a matter of identifying the specific with the

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general, and the intention behind mentioning the sacrifice with the Sacred House and the Sacred Months is that the sacrifice must be safe for him and whoever drives it, because he is the one who intends to carry it to the Noble Sanctuary. In fact, God Almighty has made birds and animals inviolable as long as they remain in His sanctuary, except for the kite - a type of bird - and the crow, the mouse, the scorpion, the squirrel dog... and every harmful thing in our opinion.

(**This is so that you may know that God knows what is in the heavens and what is in the earth**, **and that God is All-Knowing of all things**.). After God Almighty made clear the sanctity of the Kaaba, the sacred months, and the guidance, He pointed out that the wisdom of this legislation is for people to know that God knows the details of matters on earth and heaven, including what will improve people's faith and worldly affairs. What interest is greater than a person's security of his life and property, even at a certain point in time, or in a certain period of time? We have seen the major rival countries in this era agreeing among themselves that some countries should be a neutral zone. States are not permitted to do so. The conflicting party is not permitted to include it in its military alliances, nor to make its land a headquarters for its military bases, nor a corridor for its fighting armies.

(**Know that God is severe in punishment and that God is Forgiving and Merciful**). Glory be to Him, He combined torment with mercy and forgiveness so that the servant would fear His vengeance and hope for His mercy. Because if he is afraid, he will stay away from disobedience, and if he hopes, he will strive to obey. Al-Razi said - and yes, what he said -: "Glory be to Him, He mentioned that He is severe in punishment, then He followed with a description of mercy and forgiveness, and this is a warning of a point, which is that the beginning of creation and existence

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was for the sake of mercy, and it seems that the seal is only on mercy." This is the correct one.

(**The Messenger has no duty except to deliver the message**) He is not required to do more than that, as there is no excuse after conveying the message to someone who neglects and neglects it. As for judgment and punishment, it is up to God alone: (**It is upon you to convey the message and upon us is the reckoning.**) - 41 Thunder. (**And God knows what you reveal**) Of words and deeds (**And what you conceal**). This is a threat to those who remain silent about the truth, and even more so to those who trade in it hidden in the name of religion and patriotism.

The abundance of the wicked, **verse 100**:

(**Say**, "**The evil and the good are not equal**, **even if the abundance of the evil amazes you**. **So fear Allah**, **O people of understanding**, **that you may succeed**." (**100**))

Meaning:

This verse is synonymous with the Almighty's saying: (**The dwellers of Hell and the dwellers of Paradise are not equal**. **The dwellers of Paradise are the winners**.) - 20 Al-Hashr. The abundance of the evil person's prestige and money. The wise person does not consider the bad and the good to be equal, even if his wealth increases and his prestige expands, because prestige and money do not make the bad good, nor does poverty and inactivity make the good bad.

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The evil man in the standard of religion is the one who disobeys the rulings of God in His Book and the Sunnah of His Prophet, and the evil man in the custom of the people is the one who fears his evil, does not trust him in any of their affairs, and does not believe him in word or deed. It is obvious that whoever has these characteristics is evil in the sight of God as well. The Messenger of God said: The most noble of faith is that people trust you. As for the good, it is the opposite of the bad in all its descriptions.

Is livelihood a coincidence or fate?

You ask: If the evil is displeased with God, and the good is pleasing to God Almighty, then why does the evil succeed in this life and enjoy prestige and wealth, while the good fails, and his goal is almost never fulfilled, until someone said: "This is the one who left delusions confused"?

The answer: Life has rules and laws that we follow, and it does not go beyond them under any circumstances, because the perception of chaos in the universe is rejected by sense and observation...and these rules and laws are among the

God Almighty made it, because He is the Creator of nature and what is in it. It is obvious that the laws of nature refuse to let the sky rain money, health, and knowledge. Rather, these and others like them come from their natural ways and causes. Knowledge comes from learning, health comes from food and protection, and money comes from work. Whoever learns learns, whoever fears the causes of the disease is saved, whoever commits suicide dies, and whoever sows reaps, whether he is good or bad, a believer or an unbeliever. For goodness or faith does not produce wheat, nor does it grow. It cures a disease, and does not make the ignorant a

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scholar... All of these and similar things take place according to the laws of nature, and the laws of nature follow the will of God. There is no doubt about that, because He is the one who made learning a reason for knowledge, prevention a reason for health, and cultivation a reason for harvesting... He is the Creator of everything, and to Him everything ends.

Yes, there are many ways and doors to earning money, and God has permitted some and forbidden others. God Almighty has permitted trade, agriculture, and industry, and has forbidden usury, fraud, bribery, plunder, plunder, monopoly, and trading in principles. So whoever earns money from it, his earning is attributed to him, because he has worked hard and diligently in seeking it, and it is also attributed to God, because he is the one who created these reasons, and permitted them to every desirer, whether good or bad. As for the one who earns money without its right, such as usury and plunder, then his earning is attributed to the one who earned it, and to the conditions that paved the way for it, and it is not attributed to God, because God Almighty has forbidden these ways to the good and the bad.

She says: This is true, but it does not answer the question, and it does not solve the problem. We have seen both the good and the bad take the legitimate path to livelihood, and seek it from the path that God has permitted and commanded. However, sustenance expands for the bad and narrows for the good, and perhaps one person has put in twice as much effort as the other. Rather, sustenance may come to the bad from where he does not expect it, and his preparation and effort do not qualify him for it.. and he refrains. About goodness in the sense that he expects it, and his effort and preparation qualify him for it.

The answer: Some people resort to chance or luck in explaining this, and if this indicates anything, it only indicates their inability to interpret it correctly.

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Otherwise, they would not resort to something that is randomly knocked down, or thrown unintentionally and intentionally.

Therefore, we exempt luck and chance from all responsibilities and consequences... and we firmly believe that there is a higher will that has intervened for reasons that we do not know, because knowledge about them and others like them is still in its infancy stages, and ignorance of knowledge about them does not mean that they do not exist... and what confirms our belief is the Almighty's saying: (**And God has favored some of you over others in provision**.) 71 bees. And he said: (**God extends sustenance to whom He wills and is able**) - 27 Thunder. This verse appears in its literal text sometimes in Surah Al-Isra No. 30, in Al-Qasas 82, in Al-Ankabut 62, in Al-Rum 37, in Sheba 36 and 39, in Al-Zumar 52, and in Al-Shura 12.

But that He extends sustenance, and is virtuous in sustenance, does not mean that God rains wealth from the sky upon whom He wills. No, rather He extends sustenance through His well-known and familiar path, and He also determines through this path, paving it and expanding it for some, and making it difficult and narrow for others. But there is no connection between narrowness in sustenance, and between malice and disobedience to God. The Greatest Messenger (may God bless him and grant him peace) used to tie the stone of famine to his stomach. And Moses said: "My Lord, for whatever good You have sent down to me, I am poor." Also, there is no connection between abundance in provision, kindness, and obedience to God, for Pharaoh called out to his people: Do I not have the kingdom of Egypt and these rivers flowing beneath me? Do you not see? Or - yes, rather - am

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I better than this one who is humiliated - he points to Moses - and he can hardly make out, were it not for me to throw bracelets of gold on him - 53 Al-Zukhruf.

Based on this, whoever says or says: God has enriched so-and-so because he is good, then he is speaking with the logic of Pharaoh and weighing with the scales of Satan. His wisdom, may He be glorified, has willed that He reward good deeds and punish bad deeds in the eternal abode, not in this mortal abode. This is an abode of deeds, and that is for discussion of reckoning over it. This means that the abundance of evil may be a calamity for him and a reason for the severity of his torment and punishment. : (**Let them eat and enjoy themselves**, **and inspire them with hope**, **and they will know**.) - 3 stone. (**They enjoy themselves and eat as cattle eat**, **and fire is their abode**.) - 12 Muhammad.

In conclusion, sustenance is based on two things: striving and the will of God together, so whoever abandons it

Striving lives both on people, and whoever strives, God will grant him from his striving, whether he wishes a lot, or a little, and this truth lies in human nature, and he practices it automatically, without paying attention to it. The merchant asks God Almighty to bless him with the popularity of his goods and people's interest in them, and the farmer asks him to send rain on his crops, and does not ask him to make his crops grow without rain, and here I am. I pray to God for my son's success in his studies and success in his exam, and I do not pray for him to inspire the university to offer him a degree without studying and taking an exam. In the proverbs, "He who strives will be nurtured," and perhaps the effort will fail and the arrow will go astray. However, planning should be tightened, and the effort should be doubled, because

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doubling the effort, mastering the work, and being patient with hardships is a reason for the will of success from Him, the Almighty.

Do not ask about the things of verse 101–102:

(**O you who have believed**, **do not ask about things that**, **if they were made known to you**, **would trouble you; but if you ask about them when the Qur'an is revealed**, **they will be made plain to you**. **May God pardon them**. **And God is Forgiving**, **Forbearing**. (**101**) **A people asked it before you**, **then they became disbelievers therein**. (**102**))

Parsing:

Abu al-Baqa said: The basic principle in things at al-Khalil and Sibawayh is something with two hamzas with an alif between them, and it is an ala from the word something, and its second hamza is for femininity, and it is singular in the pronunciation, and its meaning is plural, like Qasba and Tarafa, and because of the feminine hamza it was forbidden from being morphological, then the first hamza, which is the letter Lam of the word, was introduced, so it was placed before the sheen out of dislike for the presence of two hamzas with an alif between them, so it became things.

We do not believe in grammatical and morphological explanations, nor do we imitate the people of interpretation in what they say.

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But some readers may want to know what the grammarians said about things, so we narrated to him what was narrated from them.. What is true for us is that things are

forbidden from morphology because they are mentioned as such in the Book of God and in the tongue of the Arabs. It is useful to point out that the word "thing" applies to the masculine and feminine, and that it is also plural of ashwa, ashaya, and ashawat.

Meaning:

(**O you who have believed**, **do not ask about things that**, **if made known to you**, **would harm you**.). The Almighty said: (**Don't ask**) It indicates that some of the Companions were eager to inquire about matters that were not necessary to reveal, and perhaps answering them led to bad things for the questioners. In a narration: A man said to the Prophet (PBUH): Who is my father? He said to him: Your father is so-and-so. Another said: O Messenger of God, son of my father? He said: In hell. So the verse was revealed. In a second narration: The Prophet said: God has prescribed Hajj for you, so they performed Hajj and said: Is it every year, O Messenger of God? So he remained silent. They repeated the question, and he said: No. If I had said: Yes, it would have been obligatory. So the verse was revealed. This narration is more likely than that, because God Almighty says:

(**And if you ask about it**, **when the Qur'an is revealed**, **it will be revealed to you**.). That is, do not bother to ask about things until after the Qur'an has been revealed about them. When the matter begins for you and the matter requires explanation and clarification, you ask the Prophet (PBUH) and he will explain to you what you asked about. Thus, it becomes clear that the narration of asking about Hajj in the reason for the revelation is more preferable than the narration of asking about the fathers of the Companions and their predecessors, because the Qur'an begins its revelation with doctrine and Sharia, and does not begin with the fathers of the Companions and their predecessors. In the hadith: "God has set limits, so do not

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transgress them. He has imposed obligations for you, so do not neglect them. He has forbidden things, so do not violate them. He has left some things without forgetting, but it is a mercy from Him to you, so accept them, and do not search for them."

(**May God forgive her**). That is, about your previous issues, so do not return to similar ones. It was said: May God pardon her, meaning he stopped and stopped mentioning the things you asked about, so stop yourself, and do not bother to ask about them. Both interpretations are possible, but it is not apparent that he refuses.

Pronunciation. (**And God is Forgiving**, **Forbearing**) He forgives the wrongdoer if he reverses his mistake.

(**People asked it before you**, **then they became disbelievers therein**.). After God Almighty forbade them from asking about things they were in need of, He gave them an example of those who were before them. They asked and stressed themselves by asking, and when God made it clear to them, they hated and rebelled, so they deserved the punishment. If they had abandoned asking, it would have been better for them. The commentators have gone on at length to explain what is meant by the people who asked and then became disbelievers because of the question, but the verse is vague and does not make it clear. And yet we can say: The people who asked And they, the Children of Israel, disbelieved because God Almighty said a story about them: (**They asked Moses something greater than that**, **and they said**, "**Show us God plainly**.") - 152 women.

There is no lake or Saibah, **verse 103–105**:

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(**God has not appointed a Buhayrah**, **a Saiyah**, **a Wasila**, **or a Ham**, **but those who disbelieve invent a lie against God**, **but most of them do not understand**. (**103**) **And when it is said To them**, "**Come to what God has revealed and to the Messenger**." **They said**, "**Sufficient for us is that in which we found our fathers**." **Even if their fathers did not know anything and were not guided**. (**104**) **O you**. (**105**) **Those who have believed are responsible for yourselves**. **It does not harm you if you are guided astray**. **To God is your return**, **all of you**, **and He will inform you of what you used to do**. (**105**))

Parsing:

From lake (from) is additional, and lake is the object of making, which is in the sense of law.

We suffice as a subject, which is an infinitive meaning the active participle, i.e. enough, and the predicate (**What we found**). and (**Against yourselves**, **against you**) A verb noun meaning "preserve," and "yourselves" is the object.

Meaning:

(**God did not make a Buhayrah**, **a Sa'i'ah**, **a Wasila**, **or a Ham**). Al-Buhaira, by opening the ba, to a she-camel with a split ear, and the people of pre-Islamic times used to do that to her if she produced ten lambs, and it was said: five, and they would leave them and no one would benefit from them. As for the loose camel, they devote it to the gods, and leave it to graze wherever it wants, without any restrictions on it or any shepherd over it, just like a lake. The female sheep gives birth to a male and a female together, and it was their custom that if she gave birth to

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a male, they would give him birth to the gods, and if she gave birth to a female, then she was theirs, and if she gave birth to them both, they would not slaughter the male, and they would say: She gave birth to her brother. The protector stallion gives birth to ten litters, and they call him not deprived of water or pasture, and they say: his back is protected.

God Almighty has made it clear that this is not part of His religion in any way, and that the stallion, the camel, and the sheep are done with it as they do. It remains permissible, as it was before, and is not prohibited by these falsehoods and myths.

(**But those who disbelieve invent lies about God**, **and most of them do not understand**.). The people of pre-Islamic times acknowledged the existence of the Creator, as evidenced by the fact that they attributed to Him the prohibition of Al-Hami, Al-Saybah, Al-Buhaira, and Al-Wasila. However, God called them infidels, because they attributed the prohibition to Him in a lie and slander. Accordingly, everyone who attributes to God something for which there is no evidence from His Book or the Sunnah of His Prophet is an unbeliever, provided that he deliberately makes the ascription even though he knows that there is no evidence. This is called an innovation in the language of the people of Sharia law, and in the hadith: "Every innovation is a misguidance, and every misguidance is in Hell." The truth is that this assumption is far-fetched, and who would attribute a ruling to God, knowing that there is no evidence for it? .. Yes, something may be thought to be evidence, but it is not evidence.

(**And when it is said to them**, "**Come to what God has revealed and to the Messenger**," **they say**, "**Sufficient for us is what we have found**."

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Our fathers were upon him, **even if their fathers did not know anything and were not guided**.). Al-Razi said: "The meaning is known, and it is a response to those who follow imitation." We spoke in detail about imitation when interpreting verse 170 of Surat Al-Baqarah, vol. 1, p. 259.

(**O you who have believed**, **your own souls are yours**, **and he who goes astray will not harm you**. **If you are guided**, **to God is your return**, **all of you**, **and He will inform you of what you used to do**.). Al-Razi mentioned eight ways to interpret this verse, and some recent commentators wrote 33 pages when interpreting it. What prompted these two, and other commentators, to lengthen and interpret it is that enjoining good is obligatory, and the apparent meaning of the verse indicates that it is not obligatory, and that a person must take care of himself for himself, but as for other souls, only their owner is responsible for them, and no one must deter him or guide him.

The correct interpretation of the verse is that a person must enjoin what is right, and if his command benefits him, then that is what is required. Otherwise, the commander has fulfilled what he owed, and the error of the one who went astray will not harm him. The one responsible after the commander is the one who went astray, not the commander. This interpretation confirms the obligation of enjoining what is right and does not deny it.

In proving the will, **verses 106–108**:

(**O you who have believed**, **there is a witness between you when death approaches one of you**. **At the time of the will**, **two just people from among you**, **or two others from other than you**, **if you You wandered in the land**, **and the calamity of death befell you**. **You imprisoned them after prayer**.

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They swear by God, "If you are in doubt, we will not buy for it a price, even if it were My kin, and do not conceal the testimony of God. Indeed, then we are among the sinners. (106) And if it is found that they have deserved a sin, then two others will take their place from among those who deserved it. Over them are the first ones, so they swear by God

Our testimony is more worthy than their testimony, and We are not accustomed to it. Indeed, then we are of the wrongdoers. (107) That is more likely that they should give testimony on its face or fear that Oaths after their oaths will be rejected. And fear God and listen, and God does not guide the disobedient people (108))

the language :

You hit the ground, you traveled. You imprison them and prevent them from escaping. You were confused and doubted their sincerity. He found something and looked at it.

Parsing:

The testimony of a beginner, and his experience is two on the deletion of the addition, that is, the testimony between you is the testimony of two. And having justice is an attribute of two. Some of you are related to the deletion of an attribute for just people. We do not buy it, the pronoun in (by it) refers to swearing by God, and in general, we do not buy the answer, they swear by God. The answer: If you are confused, it is deleted. The answer is that if you are confused, then lock them up. If the noun was a relative, it would have been omitted, and the answer if would have

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been omitted, and the estimate would have been, even if the one being witnessed was a relative, we would not have bought it for a price. The last two are predicates of a deleted subject, meaning two more witnesses, or the subject of a deleted verb, meaning let two others bear witness. The first two are the first two, meaning the most deserving, meaning the most worthy of the dead, and they are the first two, a subject who deserved, and it was said: a predicate of an omitted subject, that is, they are the first two. The infinitive case of "to come" is in the genitive case with a deleted noun, related to "lower". On its face, it is related to something immediately deleted from the testimony.

Meaning:

These three verses are among the verses of rulings, and they fall under the heading of wills and testimonies.

It contains the following provisions:

1. (**O you who have believed**, **there is a witness between you**, **when death approaches one of you**, **when the will is made**, **two just people from among you**.). His Majesty intends that whoever senses that his death is approaching and wants to make a will as he likes, bring two just Muslims and bear witness to his will. It should be noted that a will is recommended, and is only obligatory for someone who owes rights to God or to people, and signs of death appear to him, and he fears losing them after him.

2. (**Or two others from other than you**: **if you wander in the land and the calamity of death befalls you**, **you shall imprison them after prayer**, **and they**

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shall swear by God that Are you doubted? We do not buy for it for a price, **even if he is a relative**, **nor do we conceal the testimony of God**. **Indeed**, **then we are among the sinners**.). The Imami and Hanbali Shiites said: If a Muslim man makes a will while travelling, and none of the Muslims are with him, he has the right to have two People of the Book testify, provided that they swear after the prayer among a group of people that they have not betrayed, nor concealed, nor bought their testimony nor their oath for a small price. Then their testimony will be accepted as it is accepted from Muslims, and they must be sworn in despite doubting their sincerity. As for the trustworthy person, he does not have to take an oath. Because God Almighty says: (**If you are confused**).

This is what the Imamis and Hanbalis issued a fatwa based on this verse, and Abu Hanifa, Malik and Al-Shafi'i said: The testimony of a non-Muslim against a Muslim is not accepted under any circumstances, and they interpreted the verse in another sense, and the Malikis and Shafi'is said: The testimony of non-Muslims is not accepted at all, even if it is from one of them against another. (Al-Mughni, Chapter on Testimonies).

(**If it is found that they have deserved a sin**, **then two others will take their** .3 **place from among those against whom the first ones deserved a sin**, **and they will swear by God that our testimony is more worthy than Their testimony, and we have not exceeded it**. **Indeed**, **then we are among the wrongdoers**.). It is stated in the Sahihs of the Shiites and Sunnis that this verse was revealed about three people who went on a trade trip, one of whom was a Muslim and the other two were Christians. On the way, the Muslim fell ill and felt that his death was approaching, so he wrote his will and mentioned in it everything he carried with him, and put it in some of his belongings, without his two friends

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knowing about it. Then he instructed them to give his belongings to his family, and when he died they took something from him and gave the rest to his family.

When his family found his will, they saw in it a mention of the thing they had taken, so they asked them

They denied it and said, "Whatever he gave to us, we will give it to you," and they swore to that. After a while, the dead person's family saw that thing with a third person, and they said: Where did you get this? He said: I bought it from so-and-so and so-and-so, that is, from the accused, so they pleaded with the Prophet (may God bless him and grant him peace). It was said: When the accused were surprised by this, they said: We bought it from him. Then the Almighty said: (**If it is found that they are**) etc. The meaning is that if signs appear that call for suspicion regarding the accused, then it is necessary for two men from among the heirs of the deceased to stand up and swear to God that they are more truthful than the accused, and to say in the oath: And we have not transgressed, then we are among the wrongdoers. After swearing, the accused are judged.

She asks: The commentators have spoken at length and there has been conflict over the Almighty's saying: (**Of those upon whom the first two saints were deserving**) It was even reported that some of the ancients said: This is the most problematic sentence in the Book of God in terms of structure, so what is the correct opinion regarding its interpretation?

The answer: What has caused the commentators to be confused is that the pronoun (them) refers to whom? What we see is that it goes back to the heirs of the deceased, because what was owed by him of debts and the like after his death becomes due to

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his heirs, and therefore the meaning is that two of those who are obligated swear to swear what was obligatory for their heir, and the context confirms this, because the others who take the place of the accused in the oath must be among the heirs of the deceased according to the agreement of the commentators and it is not permissible for them to be from others in any way. Therefore, the pronoun (them) must be (on them). Back to them in particular.

(**That is more likely that they will give testimony in its proper form or fear that oaths will be rejected after their oaths**.). This is a reference to the previous ruling, which says: (**I hope they come**..) Etc.) An explanation of the reason for the ruling, meaning that the intent of what we have legislated is for witnesses not to distort their testimony, take a false oath, or abstain from swearing an oath at all for fear that it will be returned to the heirs after swearing.

You ask: When God Almighty explained the ruling, He praised them and said: Their testimony... and they swear. When he referred to the reason for the ruling, he combined it and said: That they bring testimony, so what is the reason? The answer: The witnesses are four, two testify initially, and two take their place if the first two witnesses appear guilty of sin... This is until what is assumed in the reason for the ruling.

It must be general and include the aforementioned resource and others.

The Messengers and the Day of Judgment, **verses 109–111**:

(**On the day when God will gather the messengers**, **He will say**, "**What have you answered?**" **They will say**, "**We have no knowledge**. **Indeed**, **you are the**

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Knower of the unseen." (109) **When God said**, "**O Jesus**, **son of Mary**, **mention My blessings upon you**." **And upon your mother**, **when I supported you with the Holy Spirit to speak to people in your cradle and in old age**, **and when I taught you the Book and the Wisdom and the Torah and the Gospel**, **and when You create out of clay the shape of a bird by My permission**, **and you breathe into it and it becomes a bird by My permission**, **and you heal the blind and the leper by My permission**, **and when you come out** (110) **The dead by My permission**, **when I restrained the Children of Israel from you when you brought them clear proofs**. **But those who disbelieved among them said**, "**This is nothing but clear sorcery**." (110) **And when I inspired the disciples to believe in Me and in My Messenger**, **they said**, "**We believe**," **and bear witness that we are Muslims**. (111))

the language :

Holy Spirit Gabriel. Blind is someone who was born blind, and is also called someone who is blind after birth. Al-Hawwariyun is the plural of Hawari, which is the most sincere in affection.

Parsing:

The day of gathering (day) is in the accusative case with a deleted verb, i.e., fear the day of gathering. What is the meaning of one word meaning anything, and here it is in the genitive case with a deleted preposition, i.e. what did you answer with? And when he said instead of a day he would collect. It may be one thousand Isa

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Fatha if Ibn Maryam is expressed as a description of him, and it is permissible to have a dhamma on it if Ibn is expressed instead of Jesus, not as a description. In the cradle is related to a deleted adverb from the pronoun he spoke, and old is a conjunction of the deleted adverb, i.e. being in the cradle and old. And if they believe, (that) is interpreted to mean any.

Meaning:

(**The day God will gather the messengers and say**, "**What did you answer?**"). Al-Razi said: "The habit of God Almighty in His Noble Book is that when He mentions types of rulings, He follows them either with divine revelations, or with an explanation of the conditions of the prophets, or with an explanation of the conditions of the Resurrection, so that this becomes a confirmation of what came before. And when He mentioned here rulings from the Sharia, He followed them first by describing the conditions of the Resurrection, then the conditions of Jesus."

And the scene that God Almighty mentioned here is a terrible scene, in which the creatures are gathered for reckoning and trial before issuing the ruling of pardon or condemnation. The Almighty gathers His messengers whom He had dispersed and distributed in His governorates, regions, and villages. It is obvious that His villages and regions are different from our villages and regions. They are nations, races, and peoples. Then He confronts each nation and each people with their Messenger and says to him: What did he say? Do you have these? With this question, he wants to give evidence to his servants, and to pave the way for the ruling and its reasons. The prophets answer in this scene: (**We have no knowledge that you are the Knower of the unseen**.) Whoever knows the unseen, the phenomena are not hidden from him.

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You ask: The prophets teach those who deny their message and fight them for it during their lives, so what is the basis for their saying: We have no knowledge?

The answer: What is meant by their saying is not to deny knowledge at all, but rather what is meant is that their knowledge is nothing on the same level as the knowledge of God Almighty, because they know of their nation what they have revealed and He knows what they have revealed and concealed.

(**When God said**, **O Jesus**, **son of Mary**, **mention My blessings upon you and upon your mother**.). After God Almighty interrogated His prophets with a brief word (**What did you answer?**) Jesus (peace be upon him) singled out who

He sent them a long and detailed speech in which he reminded him of his blessings upon him and his mother (**Having sustained you with the Holy Spirit**) He is Gabriel (**You speak to people in the cradle**) Keep your mother clear of all suspicion (**And old**) That is, his speech in the cradle was the same as his speech when he was old (**And when I taught you the Scripture**) It was said that what is meant by writing is because the book is taken from writing (**And wisdom**) Sharia (**And by the Torah and the Gospel**, **when you created out of clay the shape of a bird by My permission**, **and you blew into it and it became a bird by My permission**, **and you healed the blind**. **And the lepers by my permission**, **and when you brought out the dead by my permission**). Its counterpart is interpreted in verse 49 of Surat Al Imran. Glory be to Him, with my permission, repeated it four times to emphasize that creation, life, and exoneration are from God, and not from anyone else. Rather, God Almighty revealed these actions at the hands of Jesus (peace be upon him) to be evidence of his sincerity and prophecy.

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Jesus and the prophecy of children:

He may think or misrepresent that Jesus (peace be upon him) is a young prophet... because he spoke in the cradle, that is, in his mother's lap, and this is ignorance or deception... because Jesus only spoke in the cradle to exonerate his mother from the words of sinners, not because he is one of the messengers... and if God dropped the light duty from the boys, does he assign them burdens and burdens? .. (**We will cast upon you a heavy word**) - 5 Al-Muzzammil. Who will listen to him and obey him while he is in the cradle? Is God's argument based on His servants based on a baby? Where are the teachings that he conveyed to people about God, while he was latching on to his mother's breast?

The Gospels considered by Christians state that Jesus was resurrected at the age of thirty. In the Gospel of Luke, Chapter Three, No. 23, it says verbatim: "And when Jesus began, he was about thirty years old." In the commentaries on the Holy Gospels printed with the four Gospels in the Catholic Press in 1938, p. 519, what he put in the letter: "The evangelist mentioned that the age of Christ was thirty years when he began his public life and the good news of the Kingdom of God." There is evidence in some Muslim books that supports this.

What is strange is that the Christian Gospels say: The call of Jesus (peace be upon him) began

At the age of thirty, then a professional opportunist says fawningly to the faces of Christians. This fawning man says: "Jesus (peace be upon him) was a prophet as a young child, unlike Muhammad (peace be upon him) who was sent after forty. (1) The evidence for his slander is that Jesus spoke in the cradle with the text of the

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Qur'an… ignoring that he only spoke to vindicate his pure and righteous mother, not to convey God's message to His servants, while he was attached to the breast.

(**And when I restrained the Children of Israel from you**, **when you had brought them clear proofs**, **then those of them who disbelieved said**, "**This is nothing but clear magic**."). It was mentioned in one of Nahj al-Balagha's sermons: "Jesus used to lie down on stone, wear coarse clothes, and eat wood. He was perpetuated by hunger, and his lamp at night was the moon, and his shadow in the winter was the east and west of the earth, and his fruit and fragrance were what the earth grows for livestock. He had no wife to tempt him, no child to grieve him, no money to excite him, no greed to humiliate him, his beast. His feet, and his servant his hands."

Despite this, he was not spared from the Jews, so they tried to kill him, described him as a liar and a witch, and disgraced his mother, for no other reason than because he spoke the truth, called them to it, and commanded them to do so. This is not specific to the Jews, as many people are hostile to those who guide them to goodness and wish them guidance.

(**And when I inspired the disciples to believe in me and in my messenger**, **they said**, "**We believe**," **and I bear witness that we are Muslims**.). Revelation is given to meanings, including inspiration, as in the Almighty's saying: (**And your Lord inspired the bees**, "**Take houses in the mountains**.") 68 bees. And he said: (**And We revealed to the mother of Moses**, "**Send him breastfeeding**, **and if you fear for him**, **then throw him into the sea**.") - 7 stories. This meaning is what is meant by his saying: (I was revealed to the disciples).

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You ask: Why did God Almighty mention Jesus by bestowing His blessings on him instead of the prophets, even though His grace and blessings upon them are incalculable?

The answer: God Almighty gave the most beautiful speech with the messengers, and made it clear with Jesus because

_____

(1). This sycophant wanted to prefer Jesus over Muhammad in a hidden way...but for those who saw Muhammad, they knew who he was. See the paragraph between the disciples of Muhammad and the disciples of Jesus when interpreting the following verse 113.

His followers exaggerated it, but the followers of others did not claim divinity for their Prophet, so the detail came to establish evidence against the extremists.

Heaven's Table, verses 112–115:

(When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table from heaven?" He said, "Fear God if you are believers." (112) They said, "We want to We will eat from it, and our hearts will be at peace, and we will know that You have told us the truth, and we will be among its witnesses. (113) Jesus, son of Mary, said, "O God, our Lord, send down to us a table." from the sky. It will be for us a feast for the first of us and the last of us, and a sign from You, and provide for us, and You are the Best of providers. (114) God said, "Indeed, I am sending it down to you, so who will

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disbelieve after among you?" Indeed, I will punish him with a punishment that I will not punish any of the worlds. (**115**))

Parsing:

When he said (when) is an adverb related to a deleted verb, i.e. I remember when he said. The infinitive infinitive can be used as an object of can. And if you believe us, (that) is lightened from the heavy one, and its name is deleted, meaning that. We have a holiday (ours) related to the deleted adverb. Eid is a predicate to be, and the sentence is in the accusative case of an adjective for table. For our first instead of ours. The most tormenting conscience returns to the one who disbelieves. And torment is an absolute object meaning torture. I do not torture him for deleting the preposition, that is, I do not torture anyone with it, and therefore the pronoun refers to torment.

Meaning:

There was a lot of talk around the table and its students: Were they believers or skeptics? Was the table actually revealed, or was it not revealed, because the disciples abandoned their request after God threatened them by saying: "So whoever among you disbelieves, I will punish him with a punishment that I will not punish anyone else." Assuming it descended, in any case it descended? What are its types and colors? Then did they transform into monkeys and pigs after that, because some of them stole from them? ...and other sayings about God without knowledge.

In our discussion of these four verses, we stop at the meaning of their words and what is related to it.

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The first verse: (When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table from heaven?" He said, "Fear God if you are believers.") This verse indicates that the disciples did not believe in Jesus when they asked him for this table, because they were indispensable for it along with belief and submission, which is confirmed by their saying: (Can your Lord?) For he feels doubt in the power of God... even though the previous verse testified to them in faith (And when I revealed to the disciples that they believe in me and in my Messenger, they said, "We believe").. This, until the word of the disciples itself indicates their belief in Jesus. And their devotion to Him, so what is the reason for combining the two verses?

Many commentators answered that their question does not contradict their faith, because the intention is to believe through sense and sight after believing through reason and proof, and in a word the intention is to strengthen and confirm faith, just as Abraham Al-Khalil (peace be upon him) said: "But so that my heart may be reassured." The disciples expressed this intention in reference to his saying in the second verse: "And our hearts may be reassured" in response to Jesus' statement to them: "Fear God if you are." "Believers." As for their saying: "Can your Lord?" it means, "Will your Lord respond if you ask Him to send down the heavenly table to us?"

The second verse: (They said, "We want to eat from it and for our hearts to be at peace and to know that you have told us the truth and to be witnesses to it.") They want to eat to believe and know, or they want to eat to strengthen and establish faith in their hearts, and knowledge in their minds, as we mentioned, then

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They inform those of their people who did not attend the table, so the ungrateful person will believe, and the believer will be reassured - even if he does not eat.

Between Muhammad's disciples and Jesus' disciples:

Muhammad (peace be upon him) had disciples, just as Jesus (peace be upon him) had, and any of the prophets, but Muhammad's companions did not ask him to feed them from hunger with his signs and miracles, as did the companions of Jesus who said to him: We want to eat from it, and not to protect them from fear as Moses' companions did. Rather, they said to him in some of his battles, in the words of Al-Miqdad ibn Al-Aswad: "Go, O Messenger of God, as God wants you, for we are with you, and we will not tell you what he said." The Children of Israel to Moses: Go, you and your Lord, and fight. We are sitting here. But we say: Go, you and your Lord, and fight. We are fighting with you. By the One who sent you with the truth, if you had led us to Burk al-Ghumad, we would have fought with you without him, until you reached it.

They were falling as martyrs before him, saying: We have won, by the Lord of the Kaaba. History narrated about them what resembled legends. He fought Amara bin Yazid on the day of Uhud, until he was severely wounded, and when he was certain of death, he threw his head at the feet of the Messenger of God, and did not raise it, until he died happy with this ending.

Saad bin Al-Rabi' fell as a martyr in Uhud, and he said to one of his companions: Tell the Messenger of God that Saad bin Al-Rabi' says to you: He rewarded you on our behalf as best as he would reward a prophet on behalf of his nation, and convey my greetings to your people, and say to them: Ibn Al-Rabi' says to you: You have

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no excuse with God if he adheres to your Prophet, and among you is an eye of extremism.

Amr bin Al-Jamouh was lame, and he wanted to go out with the Prophet to the battle of Uhud, so his children tried to prevent him from going out, so he complained to the Messenger of God, and said: I hope to be limped to Paradise tonight, so the Messenger of God gave him permission, and he and his four children and his wife's brother were killed, so his widow came after the battle, and carried her husband, her brother, and her four children on a camel, and took them to Medina, and the women met her. They ask her about the news.

She said: As for the Messenger of God, he is fine, and every calamity after him will be easy. He asked her: What are these corpses? She said: These are my children, my husband, and my brother. God honored them with martyrdom, and I carry them to bury them.

These are examples that we present to indicate the extent of the difference between the disciples of Muhammad and the disciples of other prophets. We are not exaggerating when we say: No prophet ever achieved the number of companions that Muhammad, the Messenger of God (may God bless him and grant him peace), gained from companions who were true to what they promised him. The secret lies in his personality and the greatness of his message.

The third verse: (Jesus, son of Mary, said: O God, our Lord, send down to us a table from heaven that will be a feast for us, for the first of us and the last of us, and a sign from You, and provide for us, and You are the Best of Providers.) When Jesus saw their insistence, and knew that they did not intend to be obstinate or incapable, he

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called upon God Almighty with the supplication of a submissive servant supplicating to his master, calling out: O our Lord… and from you… and you… etc., to ward off every suspicion and to deny every claim that Jesus had a hand in it, and that it was his handiwork, not the work of the One and Only One… and what is meant by the miraculous sign, and by the Eid, joy and happiness.

Verse four: (God said, "I have revealed it to you. And whoever among you disbelieves after that, I will punish him with a punishment that I will not punish anyone else in the world.") Glory be to Him, responded to Jesus' supplication so that his companions would increase their confidence in him and their belief in his prophecy, and the proof would be binding on them if they disobeyed, and they deserve the most severe punishment with which God does not punish anyone who denies and disbelieves, because they are the ones who suggested the table, and asked for it themselves, and whoever responds to his request, the proof will be established upon him and all excuses will be cut off from him if he disobeys and reneges.

Jesus and the people, **verse 116–118**:

(**And when God said**, **"O Jesus**, **son of Mary**, **did you say to the people**, **'Take me and my mother as two gods besides God?'" He said**, **Glory be to You**, **it is not for me to say what is not**

I have a right. **If I said it**, **then you knew it**. **You know what is in my soul**, **but I do not know what is in your soul**. **Indeed**, **you are the Knower of the unseen** (116) **I did not say to them except what You commanded me to worship God**, **my Lord and your Lord**, **and I was a witness over them as**

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long as I was among them. **When you took me to death**, **you were the watcher over them and you were over everything**. **Witness** (117) **If You punish them**, **then they are Your servants**, **and if You forgive them**, **then indeed You are the Mighty**, **the Wise**. (118))

the language :

The soul is used in meanings, including the meaning of human and animal life, and it is what God meant when He said: "Every soul will taste death." Including the same thing, like this is the same. Including the unseen, it says: I know the soul of so-and-so, i.e. his unseen, and this is what is meant by the soul in the verse, i.e. you know what I hide in my soul, but I do not know what you hide of your knowledge.

Parsing:

They took me into two objects, because it means they became me, and the first object is a yaa, the second is two gods, and my mother is an object with it. Without God, it is related to the omitted attribute of two gods. The author of Majma' al-Bayan said: There is an addition here. This is a mistake because it is added after negation, and there is no negation here. The infinitive noun is from "to say the noun to be," and "to be" is related to the deleted predicate "to be." The letter "ba" is a plus and the letter "lais" is a predicate, and its name is a hidden pronoun that refers to what. The attributed source is to worship God instead of the pronoun (him). It is not permissible for (that) here to be interpreted because the letters of the statement have been made clear. You are a separate pronoun that has no place in grammatical analysis.

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Meaning:

(And when God said, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as two gods besides God'?") God Almighty did not mean Jesus in particular with this question, because He knows what Jesus said to the people, but rather he intended it to establish an argument against whoever claimed this infidel claim for Jesus and his mother (He said, Glory be to You) You are above the partner (It is not for me to say what I do not have a right to) because he is a prophet, and the prophet is infallible, and he was sent to fight polytheism and call to monotheism, so how can he claim divinity for himself and call people to worship him?

(**If I said it**, **then you knew it**. **You know what is in my soul**, **but I do not know what is in your soul**. **Indeed**, **you are the Knower of the unseen**.). He bore witness to his innocence of their polytheism, with the knowledge of God, and it is sufficient as a witness.

(I did not say to them except what you commanded me to do: Worship God, my Lord and your Lord, and I was a witness over them as long as I remained among them, but when you caused me to die, you were the watcher over them.) In the Gospel of Matthew, Chapter Four, it says verbatim:

"Then Jesus went out into the wilderness by the spirit to be tempted by the devil. He fasted forty days and forty nights, and finally he became hungry. Then the tempter – that is, the devil – came to him, saying, If you are the Son of the Lord, command that these stones become bread. He answered, saying, "It is written, 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'" Then the Devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down; for it is

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written, 'He commands His angels will carry you in their hands, lest you strike your foot against a stone. Jesus said to him, "It is also written, 'Do not put the Lord your God to the test.'" Then Satan took him to a very high mountain and showed him all the kingdoms of the world and their glory, and said to him, "All these things I will give you if you fall down and worship me." Then Jesus said to him, "Go, Satan."

Does God fast? And for whom does he fast? Does he go hungry, while he is the Provider? How can Satan, the Knower of the Unseen, tempt him? How could he carry it and move it from mountain to mountain when he was his Creator and the Creator of the entire universe?

(If you punish them, they are your servants, and if you forgive them, then you are the Mighty, the Wise.) It is stated in some interpretations that Jesus' (peace be upon him) saying to God Almighty: (If you punish them, they are your servants) indicates that Jesus asked God for forgiveness for them with politeness and hope, because his saying: They are your servants, includes this request, just as you say to someone who wants to be cruel to his son: He is your son. That is, be gentle with him.. But some of the extremists refused but to be patient and say: "The meaning is that you forgive them through repentance."

We respond to this one who says that forgiveness with repentance does not require intercession or mediation, because God has written it upon Himself for every repentant person... Then what is the impediment that prevents Jesus and Muhammad from asking God for mercy and forgiveness for His servants, as Abraham asked for it before for those who disobeyed him: (**Whoever follows me is of me**, **and whoever disobeys me**, **you are Forgiving and Merciful**.) - 36 Ibrahim.

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This means that pardoning the wrongdoer is good in any case: (**Do they divide the mercy of your Lord?**) 32 Al-Zukhruf.

The truthful speak the truth, **verse 119–120**:

(**God said**, "**This is a day when the truthful will benefit from their sincerity**. **For them will be gardens under which rivers flow**, **wherein they will abide forever**." **God is pleased with them and they are pleased with Him**. **The Great Victory** (**119**) **To God belongs the dominion of the heavens and the earth and all that is in them**, **and He has power over all things** (**120**))

Parsing:

This is a subject, and a day is a predicate, and the sentence is the object of "he said," and the sentence "yafāf" is in the genitive case by adding a day. It is permissible to put the accusative case of "day" as an adverb related to a deleted thing, and the deleted thing is the predicate of this, and the predicate "this" is the reality of the day "yafāf."

Meaning:

(God said, "This is a day when the truthful will benefit from their honesty. They will have Gardens beneath which rivers flow, to abide therein forever.") After he told about Jesus that he said to his people: (Worship God, my Lord and your Lord), after this he followed by praising the truthful in general, and that whoever is truthful in this life will benefit from his honesty in the next life, and will be rewarded with gardens beneath which rivers flow. The responsibility and responsibility lie alone.

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(May God be pleased with them and they be pleased with him. That is a great victory.) God is pleased with His servant, gardens, bliss, and a noble position, and His servant is pleased with his Lord to rejoice in what God has given him of His bounty. Al-Razi said: "There are wondrous secrets in God's pleasure that silence the likes of pens. God has made us among their people." And none of its owners will be there until he pays the price, and the price is for the buyer's slogan to be "There is no god but God" in everything, that is, not to make him angry about anything, even if he cuts with scissors and saws with saws, just as the Master of the Universe said: If you are not angry with me, then I do not care, and as his grandson Al-Hussein the Martyr said: May God be pleased with us, Ahl al-Bayt, we will be patient in his affliction, and He will give us the rewards of the patient. (To God belongs the dominion of the heavens and the earth and all that is in them, and He has power over all things. And whoever has this power, and this dominion is given to whomever He is pleased with without reckoning.

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Surah Al-An'am

Surah Al-An'am 165

Meccan verse, except for a few verses.

In the name of God, the most gracious, the most merciful

Creation of the heavens and the earth, verses 1–3:

(**Praise be to God, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve in their Lord do justly**. (1) **It is He who created you from clay, then decreed A term and a term appointed with Him. Then you will differ**. (2) **And He is God in the heavens and in the earth. He knows your secrets and your secrets, and He knows what you earn**. (3))

the language :

Justice has various meanings, which differ depending on the sources. It says: The judge was fair in his ruling, meaning he did not wrong the convict, and you were fair to the thing so it was fair, meaning you straightened it so it was upright, and you turned away from it, meaning you turned away, and you treated something else equal to it, meaning you made it equal to it, and this meaning is what is meant by the Almighty's saying: (**They do justice to their Lord**). And the specified time. The end of the term has expired, and the bitterness and confusion are doubtful.

Parsing:

He created you from clay based on the deletion of the genitive, i.e. He created your origin, the term is a subject, and the noun is an attribute of Him. And it has something to do with the omitted news for the beginner. He is a first subject, and God is a second subject, and the sentence knows the predicate of the second subject, and the sentence from him and his predicate is the predicate of the first subject. And in the heavens and the earth he is attached to knowledge.

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Meaning:

(**Praise be to God who created the heavens and the earth and made darkness and light**). These three verses are among the cosmic verses that indicate His oneness and greatness. The first verse refers to the creation of the heavens and the earth, darkness and light, the second to the creation of man and his resurrection after death, and the third to God's knowledge and encompassing of everything.

The meaning of praise is praise, and the Almighty's saying: Praise be to God means teaching, that is, say, O my servants, praise be to God, and praise of God is good in every situation, even in times of adversity, because He is worthy of sanctification and glorification... If a calamity befalls you, and you then say: Praise be to God, then you are expressing your patience in the face of adversity, and your strong, firm faith that cannot be shaken by anything, and the goodness and predominance of praise is confirmed in times of prosperity and repelling calamity. Because it is thanks to God for what He has bestowed and bestowed.

God Almighty described Himself as the Creator of the heavens and the earth, darkness and light, to alert minds to the fact that He has no partner in creation and divinity, so He alone is worthy of praise and devotion to Him in servitude. (**Then those who disbelieve in their Lord act justly**). The thing of astonishment and strangeness is that this wondrous universe with its earth and heavens, and these clear proofs and conclusive evidence did not penetrate the dense darkness over the polytheist's mind and heart that blinded him to the truth, and made it appear to him that God is equal in deserving of praise and worship.

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(**It is He who created you from clay**). That is, the creation of your origin, which is Adam, and Adam from dust and water, or the creation of the substance of every human being from clay, because it is from flesh and blood.

They are from plants and animal flesh generated from plants, and plants are from clay (**Then he fulfilled a term and a term appointed by him**.). Judiciary has two meanings, including judgment and command: (**And your Lord has decreed that you should worship none but Him**) Any matter... including notification and termination: (**And We made a judgment against the Children of Israel**) That is, we are finished. Among them is the inevitable: (**And when He decrees a matter**, **He only says to it**, "**Be**," **and it is**.) This meaning is what is meant here.

God Almighty has decreed two terms for each of His servants: one of them ends with his death, after which it is known how long he has lived. The second is to bring him back and resurrect him after death, and this is known to God alone, and no one among His creation is aware of it, as indicated by a word with Him. (**Then you hesitate**). That is, you doubt, and the meaning is: If there is no evidence of God's power in the great creation, which is the universe, and in the small creation, which is the creation, death, and resurrection of man, then you doubt the existence of God, His oneness, and His greatness! .. The best explanation for this sentence is the saying of Ali, the Commander of the Faithful (peace be upon him): I am amazed at the one who doubts God, while he sees God's creation, and I am amazed at the one who forgets death, while he sees death, and I am amazed at the one who denies the afterlife, even though he sees the first creation.

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(**And He is God in the heavens and on earth**. **He knows your secrets and your secrets**, **and He knows what you earn**.). In the first verse, Glory be to Him, He mentioned that He is the Creator of the heavens and the earth, and the inevitable result of this is that He exists in the heavens and the earth, and the meaning of His presence in them is the presence of His effects. In the second verse, He mentioned that He is the Creator of man, his death, and his resurrection. The compelling implication of this is that he is aware of his secrets and his openness, and what he gains from faith and disbelief, sincerity and hypocrisy, and words and deeds that bring him good or evil.

Denial of God's verses, **verses 4–6**:

(**And not a sign of their Lord comes to them except that they turn away from it**. (**4**) **Indeed**, **they have denied the truth when it came to them**. **Then there will come to them the news of what they were in**. **They mock** (**5**)

Have they not seen how many generations We have destroyed before them? We have established them in the land as We have not established for you, **and We have sent down rainwater upon them from the heavens**, **and made rivers**. **flowing from under them**, **so We destroyed them for their sins and created after them another generation** (**6**))

the language :

It was stated in Al-Razi's interpretation: Some of them said: The century is sixty years. Others said: seventy. Some people said: eighty. What is most likely is that it is not estimated at a specific time in which there will be no increase or decrease.

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Rather, what is meant is the people of every era, and when the majority of them have passed, it is said: The century has passed, and the evidence is the saying of the Greatest Messenger (PBUH): The best of the generations is my generation. Empowerment in something makes one able to dispose of it. And We sent the sky, that is, rain given that it descends from the sky, and abundant rainwater.

Parsing:

From an additional verse, and a passive verse. Among the verses related to the omitted attribute of a verse. How many questions in the accusative case of our family. And before them an explanation of it. The phrase "maknahum" in the genitive case is an adjective for "qarn", which means the group. And there is a raindrop from the sky.

Meaning:

There are three foundations of belief: monotheism, prophecy, and resurrection. The previous three verses address monotheism and its evidence. These verses address prophecy and the condition of those who deny it. (**And not a single sign of their Lord comes to them but they turn away from it**.). What is meant by the verse here is the conclusive proof of the existence and oneness of God, and of the resurrection and prophethood of Muhammad, and the meaning is

The unbelievers reject the evidence of the truth, and turn away from it, without looking at it. If they were students of the truth, they would look at the evidence, ponder it carefully, and act upon it. As for rejection and turning away before considering and studying, it is stubbornness and arrogance.

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There is no dictatorship on earth or in heaven:

The commentators differed in determining what was meant by the verse that was ignored, and the liars mocked it: Is it the Qur'an, or other of the miracles of the Messenger of God (may God bless him and grant him peace), or is what is meant by the verse all the miracles he performed? I noticed, as I was following up on this difference, that the verse that we are interpreting, and other similar verses mentioned in the Qur'an, contain a later meaning than what the commentators have taken care to explain. It includes an indication that Islam is based on freedom of mind and opinion, and that no one, whoever he may be, has the right to ask others to submit and submit to his words blindly and without evidence. Even the Creator of the universe, His Word exalted, does not force His servants to believe in Him and His Books. And His Messengers hypothetically and without evidence, that God Almighty establishes evidence for what He says and calls for, and asks every rational person to consider it and ponder it carefully, as in that, God Almighty is great, as is every world who is fair, even after analogy and analogy between the Creator and the created.

God Almighty said: (**Do they not reflect within themselves that God did not create the heavens and the earth and what is between them except with truth?**) - 8 Romans. And he said: (**Have they not looked at the sky above them, how We have built it and adorned it, and that it has no openings?**) - 6 BC. And he said: (**Thus do We explain the verses in detail for a people who reflect**.) - 24 Yunus.

These verses and others indicate conclusively that God Almighty establishes evidence and evidence for the call of truth, and calls for contemplation and consideration of it.

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If someone who only believes in what he wants turns away, then he alone is responsible for his denial and denial.

(**They have denied the truth when it came to them, so soon there will come to them news of what they used to mock**.). A person may ignore the truth, not caring about it, not believing in it, but neither supporting it nor fighting it, as is the case with the indifferent person. He may take the position of a liar, and this is arrogant.

If he knowingly lies about the truth, and if he lies and mocks, then he is a fighter against the truth. The first is a lesser crime than the second, because he is similar to one who abstains from voting. The second is a lesser sin than the third, because he added his voice to the voice of the deniers. As for the third, he lied and showed activity against the truth, and this third is what is meant by the threat and intimidation, and that he will face the penalty for his stubbornness and mockery.

(**Have they not seen how many generations We destroyed before them? We established them in the land unless We enabled you**.). The Arabs of pre-Islamic times knew a lot about the people of Ad, Thamud, Lot and others, and on their travels they would pass by their relics, see them and talk about them and about them, and they knew that God Almighty had destroyed them, because they denied the truth that their prophets had brought from God.

This verse urges those who denied Muhammad (PBUH) to consider the destruction of past generations, for they had the means of kingship, power, and authority that the Arabs of pre-Islamic times did not have.

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(**And We sent the heaven upon them rain**). That is, heavy rain creates fertility in their lives and provides them with livelihood (**And We made the rivers flow beneath them**.) A metaphor for prosperity and abundance of production (**So We destroyed them because of their sins**) Money and power were of no use to them (**And We created after them another generation**.) The wise man is the one who learns from others before others learn from him.

And if We had revealed to you verse 7–11:

(**And if We had sent down to you a book on paper and they had touched it with their hands**, **those who disbelieved would have said**, "**This is nothing but obvious magic**." (**7**) **And they would have said**, "**If only no angel had been sent down to him**." **Even if We had sent down** (8) **And if We had made him a king**, **We would have made him a man and clothed them with what they wear**. (9) **Indeed**, **messengers before you were mocked**. **So he followed**

(**10**) **Say**, "**Travel through the land and then see what was the end of the deniers**." (**11**))

the language:

Alqartas (triangle qaf) is the paper on which one writes. Wearing cover and covering. And he surrounded him, that is, he surrounded him.

Parsing:

If there is no request tool, meaning hello. And what they wear means what, which is the object of our clothing. And how is the predicate of the antecedent of "kan" and

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the suffix of its noun, and the feminine form of "kaan" is not given because the feminine form of the suffix is not real.

Meaning:

(**Even if We had sent down to you a book on paper**). The Prophet (PBUH) resided in Mecca for thirteen years from the time the revelation came down to him until he migrated to Medina. Throughout this period, he called its people to monotheism and justice, and forbade them from polytheism and injustice. His method of calling was wisdom and good preaching. The few of them responded to him, and the majority of them abstained. They were not satisfied with abstaining, but turned against him, and began to harm him with their hands at times, and with their tongues at other times. And he was patient. He harmed them and was keen on their faith, but God Almighty said to him: (**And most people will not believe you**, **even if you strive for believers**.) - 103 Joseph. And he said: (**And if We had sent down to you a book on paper and they had touched it with their hands**, **those who disbelieve would have said**, "**This is nothing but clear magic**."). That is, if we sent down to you, O Muhammad, the Book, one sentence in its entirety

One sheet of paper. They saw it, touched it, and saw it with their own eyes. They would have criticized it and said: It is magic. This model of people exists in every generation. Indeed, in our era in which we live, a large group is not satisfied with denying the tangible and tangible, until it calls these things by their opposites, and expresses the wolf as the lamb, and the snake as the dove of peace. This is the United

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States carrying out a war of annihilation in Vietnam, and it says: I build and work for life… and that Israel is aggressing, and it says: I am the one being attacked..

(**And they said**, "**If only an angel had not been sent down to him**."). If not, in the sense of hurray, and the pronoun in it refers to Muhammad (PBUH) and in they said to the polytheists of Quraysh, for they asked the Prophet (PBUH) to send with him an angel who would bear witness to what he claims, and who would help him carry out his message, and the equivalent of this verse is the Almighty's saying: (**And they said**: **Why does this Messenger eat food and walk in the markets**, **unless an angel has been sent down to him and he should be with him as a warner?**) - 7 Al-Furqan.

(**If We had sent down a king**, **the matter would have been decided**, **and then they would not be looked back**.). That is, if God had sent down to them a king, they would have died, without delaying the blink of an eye. You ask: What is the connection between the king's descending upon them and their immediate destruction?

Some commentators answered that if people saw the king, their lives would be lost because of the horror of what they witnessed.. This statement is not based on any basis.

Others said: In the wisdom of God, everyone who opposes the king has already been destroyed... and this is worse than the previous one, because God, Glory be to Him, did not destroy those who disagree with Him in this life, and the king is not greater in status than him, the Most High.

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The correct answer is that the nature of continuity is a secret that God has not revealed to His servants, and this secret cannot be comprehended by the mind, so it is necessary to remain silent about what God has remained silent about.

(**If We had made him a king**, **We would have made him a man**). If God sent an angel to the people, there would be no need for him to remain in his image, or to be in the image of humans... and it is impossible for him to remain in his image, and at the same time be a messenger to the people, because the nature of angels is different from the nature of humans, and conveying the message calls for companionship and sociability, which does not happen with differences in character and character... This is because angels were not created for life on this planet.

If the king were to take the form of a human being, they would say to him: We want a king who is a messenger, but we do not want him to be a human. Therefore, the king in his form cannot convey the message, and in the form of a human the polytheists of Mecca do not believe in him, so their problem remains unresolved. It should be noted that this verse clearly indicates that God Almighty argued with the deniers using the method and logic that reasonable people use to defeat their opponents.

(**And We clothed them with what they wear**). That is, if God made the king in the form of a human, people would think that he is a human in reality, and therefore God, glory be to Him, would have camouflaged his actions, just as people camouflage one another.

(**Messengers before you were mocked**, **and those who mocked them joined those who mocked them**.). That is, take it easy for you, O Muhammad, the

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disdain you have received from your people, for the disdain for the prophets and reformers is not the product of the hour, rather it has existed since ancient times, and God Almighty has punished those who mock their prophets, and He will do to those who mocked you what befell those who were before them, and did what they did... And so it was, for God Almighty destroyed those who ridiculed Muhammad (may God bless him and grant him peace), and God was grateful to him for their destruction, as He addressed him by saying: (**We have sufficed with mockers**) - 95 stone.

(**Say**, "**Walk through the land and then see what was the end of the deniers**."). Its interpretation is presented in verse 137 of Al Imran.

Your Lord has decreed mercy upon Himself, verses 12–16:

(**Say to whomever is in the heavens and the earth, say to Allah, He has decreed upon Himself mercy that He will gather you together until the Day of Resurrection, about which there is no doubt, those who have lost their souls. They do not believe.** (12) **And to Him belongs what rests night and day, and He is the All–Hearing, the All–Knowing**. (13)

Say, "Is there anyone other than God? Should I take a guardian from the Creator of the heavens and the earth? He feeds and is not fed." Say, "Indeed, I have been commanded to be the first to surrender, but do not be among them." The polytheists (14) **Say, "Indeed, I fear, if I disobey my Lord, the torment of a great day." (15) Whoever turns away from Him on that Day will certainly have mercy on him, and that is the clear victory**. (16))

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the language :

He wrote to himself, that is, he obligated her positively. The Creator of the heavens is the Creator of them without any previous example.

Parsing:

(**To whom is whatever is in the heavens to whom?**) Related to deleted news provided and (**what**) A delayed subject, and the sentence is the object of (**Say**). and (**For God's sake**) Related to a deleted predicate of a deleted subject, i.e. say, "He is God's being." (**Those who lost**) Beginner, and (**to understand**) A second beginner, and (**They do not believe**) Predicate of the subject, and his predicate is the predicate of the first subject. (**Is there anything other than God?**) The first object of take, and (**Guardian**) Second effect. And breaking the fast is an attribute of God.

Meaning:

(**Say to whomever is in the heavens and the earth**, **say to Allah**). God commanded His most honorable Prophet to ask the Arab polytheists: Who owns the heavens and the earth? Then he ordered him to answer for them, saying that God alone is the owner of the kingdom, and it is permissible for him to be the questioner and the answerer, because both the questioner and the questioner agree on the answer. For the Arab polytheists believed that

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God is the Creator and Owner of the universe: (**And if you ask them who created the heavens and the earth and subjugated the sun and the moon**, **they will certainly say**: **God**. **How can they be fooled?**) 61 Spider.

She asks: If this is the case, what is the point of asking?

The answer: The intention of the question and its answer is to lure the opponent into recognizing the possibility of publishing and gathering, and to establish an argument against him, because if God Almighty is the Creator of the universe and its owner, then He is able to dispose of it in annihilation and restoration.

(**He wrote mercy on himself**). The Almighty repeated this sentence in verse 54 of this Surah. The commentators said: God has enjoined mercy upon Himself, as the obligation of grace and generosity. We believe that God is endowed with grace and generosity, and at the same time we believe that His mercy is an inevitable result of His self-sufficiency in everything, and everything's lack of Him, the Almighty, because the created being is naturally lacking in the care and mercy of the Creator, just as the effect lacks its cause, and the cause lacks its cause. God's mercy for His servants is inseparable from Himself and His perfection, and based on this have meaning (**He wrote mercy on himself**) His mercy is inevitable for His divine essence, just like power and knowledge.

(**To gather you together until the Day of Resurrection**). This combination is also inevitable, and that is why God Almighty described it by saying: (**There is no doubt about it**). Because in it, the oppressed is retaliated against the oppressor, and the wrongdoer is rewarded for a bad deed with the same, and the doer of good for the good is rewarded many times over, and if it were not for this day, the truth would have been wasted, and the Most Powerful is the one who commands and prohibits, and not the Creator and Owner of the universe.

(**Those who have lost their souls do not believe**.). Al-Zamakhshari said: The unbelievers have chosen to lose, and therefore they are not believers. Al-

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Zamakhshari is one of the people of the Mu'tazila who say: Man has a choice, not a choice. Al-Razi said: It was God who decreed their loss, and that is why they abstained from believing. Al-Razi is one of the Ash'aris who say: Man has a choice, but has no choice. Others said: The infidels abstained from the faith in imitation of their fathers.

In our opinion, the verse refers to the reality of man, that he consists of himself and his body, and that each of them is a complementary part of the other, and that man does not live a correct life unless he works for both of them together, and that whoever works for the spirit rather than matter, or for matter rather than the spirit, has lost.

His being is essentially lost, and whoever loses his being has no faith in anything.

(**To Him belongs what rests night and day**, **and He is the All-Hearing**, **the All-Knowing**.). That is, God Almighty is the owner of everything. You ask: This meaning is indicated by the Almighty's saying in the previous verse: (**Say to whomever is in the heavens and the earth**, **say to Allah**) What is the face of this repetition?

The commentators answered that the first verse covers creation in terms of time, and the second in terms of place, and they are two conditions for every existence, whether material or moral, so generality and inclusion occurred in both verses, and the Almighty followed the attributes of hearing and knowledge in confirmation of this encompassing.

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It has been stated more than once that repetition in the Qur'an is not encouraged, but the commentators try to come up with something, even if there is no need for it.

(**Say**, "**Should I choose anyone other than God as a guardian?**")? How can he seek help from someone else? (**He created the heavens and the earth**, **and he is fed and is not fed**.). Without it, he has no benefit or harm for himself (**Say**, "**I was commanded to be the first to convert to Islam**."). Because Muhammad (PBUH) is the first caller to Islam, so he is the first Muslim among his nation. Otherwise, he would be among those who command and do not command... God forbid from him whom God chose for his message. (**And do not be of the polytheists**). It is impossible for him to be one of them, but this prohibition is valid because it is directed from above to those below him, as we have said more than once.

(**Say**, "**Indeed**, **I fear**, **if I disobey my Lord**, **the torment of a terrible day**."). Disobedience towards the Prophet is impossible in the place of infallibility, but imposing the impossible is not impossible... The purpose is to establish or confirm the principle of equality between all people before God, and that the Almighty created Paradise for whoever obeys Him, even if he is an Ethiopian slave, and Hell for whoever disobeys Him, even if he is a Quraysh master... Fear of God Almighty comes in proportion to knowledge of His greatness: (**Only those of His servants who fear God are scholars**.) - 28 Creator and more importantly the prophets.

(**Whoever is turned away from Him on that day**, **He will have mercy on him**, **and that is the clear victory**.). Everyone who fears the greatest horror sees salvation from it as a great mercy and a victory, nothing greater than it.

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There is no detector except Allah, verses 17–19:

(**And if God touches you with harm, there is no one to remove it except Him. And if He touches you with good, then He is Able to do all things**. (**17**) **And He is the Omnipotent, above His servants. The All-Wise, the All-Aware** (**18**) **Say**: "**Which thing is greater than witness?**" **Say**, "**Allah is a witness between me and you. And this Qur'an has been revealed to me that I may warn you therewith and whomever it reaches**." **Do you bear witness that there are other gods with God? Say**, "**I do not bear witness**." **Say**, "**Indeed, He is but one God, and I am disassociated from what you associate with Him**." (**19**))

Parsing:

There is no detector (**Detector**) No name, and it has predicate, and appreciation has no detector present for it. (**And he is**) Instead of the pronoun in exists. and (**Above His servants**) Related to immediately deleted from (**The conqueror**) That is, He is the Omnipotent, exalted above His servants, and it may be a second statement. and (**certificate**) discrimination.(**And whoever reaches it**) In the accusative case, in conjunction with the object (**To warn you**). and (**But**) It is impossible to act on what, which is a subject, a god is a predicate, and one is an attribute of a god.

Meaning:

(**And if God touches you with harm, there is no one to remove it but Him**.). This verse indicates that harm, such as poverty, illness, and the like, is the work of God, not the work of people, and so is revealing them and getting rid of them. So, why strive and work?

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The answer: Firstly, striving is obligatory in terms of reason and transmission, but as for reason, it is because life is not complete

Except by action, and as for transmission, it has exceeded the limit of frequency, such as the Almighty's saying: (**So they dispersed throughout the land and sought God's bounty**.) - 10 Friday. And he said: (**It is He who made the earth subservient to you**, **so walk in its paths and eat of His provision**.) - 15 The King. In the hadith: Travel, take spoils, seek treatment, for He who sent down the disease sent down the cure. Accordingly, whoever falls short in striving and harm befalls him is responsible, and whoever strives without negligence and harm touches him, responsibility falls on his society, which is corrupt in its conditions and rulings, and if the society in which he lives is righteous, it has been harmed by God's decree and destiny.

Second: God Almighty does not want harm to any of His servants. How? He said: (**And I am not unjust to my servants**) - 29 BC. And he said: (**And God is compassionate to His servants**) 207 Al-Baqarah. In the hadith: God is more merciful to His servants than a mother to her child. Accordingly, what is meant by harm in the verse is what the servant is rewarded for his work, or as a test of his interest, and so on, which are not inconsistent with God's justice and mercy. We talked about sustenance in detail when interpreting verse 100 of Surat Al-Ma'idah, in the paragraph: Is sustenance a coincidence or destiny?

(**And if He touches you with good**, **then He has power over all things**.). That is, there is no aversion to His goodness and grace. Al-Razi said: God mentioned in goodness that He has power over all things, and in harm that there is no one to

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remove it except Him. He mentioned this to indicate that God's will to deliver good things prevails over His will to deliver harm.

(**And He is the Omnipotent above His servants**, **and He is the Wise**, **the All-Aware**). The omnipotent refers to God's power, and the expert refers to His knowledge. God subjugated His servants by bringing them into being without their will, and He also subjugated them through death and annihilation. Ibn al-Arabi said in Al-Futuhaat al-Makkiyah: God Almighty subjugated His servants because they disputed with Him and disputed with Him in their violation of His rulings, and whoever disputes with God is inevitably subjugated and defeated.

(**Say anything is greater testimony**). It was stated in some narrations: The polytheists of Mecca said to the Prophet (PBUH): The Jews and Christians do not bear witness to your prophecy, so show us someone who will bear witness to it for you. So, Glory be to Him, revealed: (**Say anything is greater testimony**). That is, ask them, O Muhammad, who?

He is the one whose testimony surpasses all testimony. Then God Almighty commanded him to answer them (**Say**, "**God is a witness between me and you**."). There is no answer in reality other than this answer, as the opponents admit, which is that the witness among us is God.

(**And this Qur'an was revealed to me that I might warn you thereby and whomever it reaches**.). The Qur'an is the testimony from God to the prophethood of Muhammad, and it challenges them all to come up with a surah like it and call upon whomever they wish. They tried and were unable, and this inability is the greatest testimony to the sincerity of the Prophet in his message. And he said:

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(**That I may warn you therein and whomever it reaches**) It means that God Almighty revealed the Qur'an to me so that I may warn you with it, O people of Mecca, and warn with it everyone who reaches it until the Day of Resurrection. Some of the companions said: Whoever receives the Qur'an, it is as if he saw the Messenger of God (may God's prayers and peace be upon him), and this verse indicates that whoever did not receive the call of Muhammad (may God bless him and grant him peace) is excused for abandoning Islam. We talked about this in detail when interpreting verse 115 of Al Imran, the section on the ruling on one who abandons Islam.

(**Do you bear witness that with God there are other gods?**). The question here is to deny and exclude, and the meaning is: How do you make another god with God after the evidence of His oneness, glory be to Him, is clear? Then God commanded His Prophet to answer that he does not bear witness as they bear witness: (**Say**, "**I do not bear witness**."). Then he ordered him to do something else: (**Say**, "**Indeed**, **He is one God**, **and I am disassociated from what you associate with Him**.") By worshiping idols and other things.

They know him as they know their children, **verse 20–24**:

(**Those to whom We have given the Scripture recognize it as they recognize their own children**. **They have lost their own lives**, **so they do not believe**. (20) **And who is more wrong than he who invents a lie against God? A lie**, **or he has denied His signs**. **Indeed**, **the wrongdoers will not succeed**. (21) **And on the Day when We will gather them all together**, **then We will say to those who have associated**, "**Where are your partners who were?**" **You claim** (22) **but it did not happen**

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(23) **See how they have lied to themselves**, **and what they had invented has gone astray from them**. (24))

Parsing:

and (**The Day We will gather them together**) The object of a deleted verb, i.e., mention the day when We will gather them. and (**Everyone**) Now I am conscious) Delayed starter. شُرَكَاؤُكُمْ(**We gather them**). and (**where**) Khabar Moghaddam, and ( ). And you claim that you need two objects, and شُرَكَاؤُكُمْand (**Who**) instead of me (they are deleted, meaning you claim that they are partners, and the context of the speech indicates the deletion. The source is from (**If they said**) the news (**It was not**). and (**how**) effect (**They lied**). And a sentence (**They lied**) The effect of see.

Meaning:

(**Those to whom We have given the Book know it as they know their own children**.). Those to whom God gave the Book are the Jews and Christians, and the pronoun they know refers to Muhammad (PBUH). The verse confronts the scholars of the People of the Book that they know the Seal of the Prophets well, just as they know their children, but they conceal what they know. This meaning has been repeated in many verses, including the Almighty's saying: (**Those to whom We have given the Scripture know it as they know their own children**, **and indeed a group of them conceal the truth while they know it**.) 146 Al-Baqarah. And he said: (**Those who follow the Messenger**, **the unlettered Prophet**, **whom they find written in the Torah and the Gospel**.) 157 Al-A'raf.(**Was it not a sign for them that the scholars of the Children of Israel**

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should know?) 197 poets. This was discussed in detail when interpreting verse 146 of Surat Al-Baqarah, and 164 of An-Nisa. Paragraph: Are all prophets Eastern?

It is not necessary for the People of the Book to know the sincerity of Muhammad (PBUH) for them to find his name written in the Torah and the Gospel... for everyone who has studied Islam seriously.

Fahseh believes with unwavering faith that it is truth and honesty, and that they are the essence of Islam, its foundation, and its goal from the word (**There is no god but Allah**) Which means equality between people, to evaluate the human being on the basis of work and loyalty, not on the basis of money, prestige, and lineage, and from social solidarity and the responsibility of every shepherd for his flock to the call for security and peace, progress and prosperity, to infinity.

(**Those who have lost their souls do not believe**.) Its explanation was given shortly in verse 12 of this surah. (**And who is more unjust than he who invents a lie against God?**). What is meant by injustice here is disbelief, because everyone who invents a lie against God is an infidel. There is no difference at all between one who appoints a partner for himself, and one who deliberately and knowingly distorts one of its rulings, and one who claims to represent the infallible, or to intercede for creation upon the truth, and he knows that he is a fabricator and a liar - all of these are immoral infidels according to consensus, scripture, and Sunnah. (**Or has He denied His signs? Indeed**, **the wrongdoers will not succeed**.)The first sentence of the verse refers to someone who fabricates something that does not exist, such as someone who assigns a partner or a son to God. This sentence refers to one who denies what exists, as one who denies it in the first place, and the rule for both is the

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same, each of them is unjust, and the unjust have no intimates and no intercessor to be obeyed.

(**And on the Day when We will gather them all together**, **then We will say to those who associated them**, "**Where are your partners whom you used to claim?**"). Believers in God are of two types: Among them are those who believe in His divinity and monotheism, and they are called monotheists, and among them are those who believe in His divinity and the divinity of others, and these people have corrupted their faith with this notion, and they and the deniers have become the same, because making something similar to God means in reality denying God from the beginning, since it is assumed that God, Glory be to Him, has no similarity or equal to Him: (**There is nothing like Him**, **and He is the All–Hearing**, **the All–Seeing**) - 11 Shura.

And God will confront the polytheists with this question: Where are your partners whom you claimed and sought help from as you seek help from God? He will confront them with this question as a way of rebuking and reprimanding, not as a matter of truth.

You ask: Why did God Almighty say: Where are your partners, and did not say where are my partners, knowing that the unbelievers attributed partners to Him, not to them?

The answer: The addition is valid for the slightest occasion, and the polytheists are the ones who invented polytheism that has no basis or effect on the truth of the matter and reality.

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(**Then their trial was only that they said**, "**By God**, **our Lord**, **we were not polytheists**."). What is meant by temptation here is their polytheism and their temptation with idols, and the meaning is that the consequence of the polytheism they invented was their immoral oath that they were not polytheists.

You ask: God Almighty's saying is a story about them: (**By God**, **our Lord**, **we are not polytheists**) It contradicts what he said: (**They do not conceal anything from God**) - 42 women. This means that it is known that a person cannot lie on the Day of Resurrection.

The answer: There are many situations in the Resurrection, in some of which a person can deny, since in this situation his hands and feet did not bear witness to what he did, and this situation is based on the Almighty's saying: (**By God**, **our Lord**, **we are not polytheists**). In some situations, he admits what he did, since there is no room for denial, and based on that, he applies his saying: (**They do not conceal anything from God**).

As for the saying: A person will be unable to lie at all on the Day of Resurrection, so verse 18 of Surat Al-Mujadila will deny him: (**On the Day when God will resurrect them all, they will swear to Him as they swear to you, and they will think that they are upon something. Indeed, they are the liars**.).

A second question that branches off from the answer to the first question, which is if a person is able to lie tomorrow, and even swear on it by God as well, just as is his case in this life. If that is the case, then what is the rationale for calling the Hereafter a house of truthfulness, and calling this house of ours a house of lies?

The answer: What is meant by this distinction between the two worlds is that lying in this world may ward off harm from its owner, or bring him benefit, but in the

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next world nothing will substitute for honesty... In short, the inability to lie is one thing, and the ability to do it despite its lack of benefit is another thing.

(**Look how they lied to themselves**). The speech is directed to the Prophet (PBUH), and what is meant by it is the general public, and it is an astonishment at their denial of polytheism, and they died for it...and everyone who...

Denying what is in it, or claiming what is not in it intentionally, then he has lied to himself, to God, and to people. (**And what they had invented has gone astray from them**). And the sympathy for "they lied" went astray from them. The meaning is: Look, O Muhammad, how the polytheists missed what they were hoping for in His help and intercession.

On their hearts are hidden verses 25-26:

(**And among them are those who listen to you, and We have placed veils over their hearts lest they understand it, and deafness in their ears, and if they see every sign they do not believe in it, even when They come to you and argue with you. Those who disbelieve say, "These are nothing but legends of the ancients."** (25) **And they forbid it and shun it, and they perish only themselves and what they feel** (26))

the language :

Al-aknah is plural, one of which is kanan, which is the cover. The dignity of opening the waw is the burden of hearing. Myths are the plural of myth and legend,

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that is, something that is written in books and there is no evidence of its authenticity, and it is far removed from it and overlooked.

Parsing:

The infinitive infinitive for "that they should understand it" is the direct object for "to make us", i.e. he hates that they should understand it. If a condition includes the meaning of the adverb, and it is related to what he says. The sentence "they argue with you" is a form of the letter "waw" in "jatouk". This is negation in some sense, and the same is that they perish.

Meaning:

(**And among them are those who listen to you**, **and We have placed veils over their hearts lest they understand it**, **and in their ears a deafness**.). God addressed His Prophet with this verse after commanding him to tell the stubborn ones what the argument would be against them, and after he spoke about their conditions on the Day of Resurrection. The meaning is that a group of these ungrateful people listen to the Prophet as he recites the Qur'an, but they do not benefit from it or other evidence and evidence, because they were determined from the beginning to be stubborn and arrogant, until this determination blinded their minds from seeing the truth and deafened their ears from hearing it.

You ask: The apparent meaning of the verse is that God is the one who blinded their hearts and deafened their ears, and therefore they do not deserve blame or punishment, because they are on their way without any choice?

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The answer: Since the hearts of the stubborn people did not understand the Qur'an or benefit from it, and their ears did not listen to it, understand it and reflect, it is correct to say metaphorically: They have coverings on their hearts and deafness in their ears, and since God Almighty is the one who created hearts and ears, it is also correct to attribute deafness and coverings to Him metaphorically, but according to the matter and reality, the polytheists are responsible, because they resisted the truth out of design and will. This is when interpreting verse 7 of Surat Al-Baqarah, Part 1, p. 53.

It should be noted that this verse clearly indicates that Islam does not measure a thing by what it is in itself, but rather by what is in its results and effects. Hearing and sight are access to the mind, and the mind is a plan for action. If action is not achieved, then the presence and absence of the senses, whether apparent or not. In a word, there is no internal or external thing in Islam, nor external or internal, for everything is a means to benefit people in managing their livelihood and solving their problems. Imam Ali (peace be upon him) said: He claims that he hopes in God, and he is a lie, what is the matter with his hope not being made clear in his work, for everyone who hopes knows his hope in his work.

(**And if they see every sign they will not believe in it**.). Muhammad (peace be upon him) revealed the truth about the fake people, people of prestige and money, so they were disturbed and felt the danger to their interests, so they resorted to the biggest lie, and they said about the signs of God: legends of the ancients, and they were certain that this Qur'an guides to that which is more upright, but they were seeking the grounds for doubts and fallacies.

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To distract people from their errors and falsehoods, just as the leaders of corrupt regimes and unjust laws do today.

(**They forbid it and stay away from it**.). Their conscience goes back to those who opposed the truth out of concern for their interests, and their conscience goes back to the Prophet (PBUH)... The counterfeiters forbade following Muhammad (PBUH) and turned away from him. Rather, they tried to incite resentment against him, and gathered armies to fight him, for no other reason than because he revealed their evil and their epidemic. (**And they will destroy none but themselves**, **but they will not perceive it**.). They wanted to plot against Islam and its Prophet, so the circle of evil revolved around their heads, as some of them perished on the day of Badr, and others surrendered, humiliated and humiliated, on the day of conquest.. This is the fate of everyone who resorts to wrongdoing and stubbornness.

They stood over the Fire, **verses 27–32**:

(**And if you had seen**, **when they stood over the Fire**, **they said**, "**If only we could be returned and not deny the signs of our Lord and be among the believers**." (27) **Rather**, **what they had been hiding before has become apparent to them**, **even if They were returned**. **They would have gone back to what they were forbidden**, **and indeed they are liars**. (28) **And they said**, "**It is only our life of this world**, **and we will not be raised again**." (29) **And if only you had seen**, **when they stopped at Their Lord said**, "**Is this not the truth?**" **They said**, "**Yes**, **and our Lord**." **He said**, "**So taste the torment because you disbelieved**." (30) **Indeed**, **those who denied the meeting with God have lost**, **until when the Hour comes to them**. **Suddenly they said**, "**Oh**, **how sad we are for what we neglected in it**." **And they were carrying**

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their burdens on their backs. Isn't it worse than what they are concealing? (**31**) **And the life of this world is nothing but play and amusement. And the abode of the Hereafter is better for those who fear. Do you not understand?** (**32**))

the language :

They stood on the fire. The verb is in the passive voice, and what is meant here is to display, meaning they were presented to the fire. It was said: It is permissible to stop, but it is rare. The hour is a short time, and what is meant here is the Day of Resurrection because of the speed of reckoning therein. And all of a sudden. And heartbreak and remorse. Negligence and negligence. And burden is the language of a heavy burden: We paid for sin and transgression.

Parsing:

If you see an answer that is deleted, it is appreciated, you would be witnessing something great. And we do not lie in the accusative case with implied after the wāw, and like it, wekūn, and the accusative infinitive is attached to the infinitive maṣtīd from nardu, and the appreciation is, I wish we could respond and not deny and be among the believers. It is nothing but our worldly life if it is negated, and it is a subject, and our life is a predicate, and the worldly life is an attribute of life, because it means the first, the near, or the near. And suddenly is a noun in the adverb of the hour, i.e. suddenly. The act of slander is bad, and the subject is hidden, and there is no distinction in the meaning of something, and the specific word for slander is deleted, and the appreciation of something is bad, something is bad.

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Meaning:

(**If only you had seen when they stood over the Fire**). God Almighty returned to talking about the conditions of the deniers on the Day of Resurrection, and that when they see the punishment prepared for them and the reward prepared for the believers, they will say: (**I wish we could respond**) To the world (**And let us not deny the signs of our Lord and be among the believers**.). That is, we repent and do good deeds.. But heartbreaks and lessons are of no avail unless they are fear of God and His torment before they happen. But after they happen, they are crying over the dead and longing for what has passed.

(**Rather**, **what they had hidden before became apparent to them**.). Only one who is clear and frank in this life will be saved from God's punishment tomorrow, whose words are consistent with his actions, and they are both.

A reflection of himself and his reality, to the point that everyone is one and the same thing before God and people. As for the mysterious and ambiguous person from whom the Creator knows what the creation does not know about hypocrisy and hypocrisy, this will appear to him as the reward for his hypocrisy and hypocrisy, and his soul will go away with regret for his transgression, and he will hope for salvation by returning to this world, but that is far from it. (**Had they been rejected**, **they would have returned to what they were forbidden**, **and indeed they are liars**.) In their saying: I wish we could respond and not deny the verses of our Lord and be among the believers.. And we have read about dozens of criminals that they repented while they were in prison, until when they came out they returned to their crimes. And their sins, (**And when adversity befalls you at sea**, **whomever you**

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call upon goes astray except Him. **But when He delivers you to land**, **you turn away**, **but man is ungrateful**.) - 66 Al-Isra.

(**And they say**, "**It is only our life of this world**, **and we will not be resurrected**."). That is, if they were returned to their first life, they would say what they said before: no resurrection, no reckoning, and no reward.

You ask: How can they deny it, when they saw the greatest horror, presented it, begged to be saved from it, and made a covenant with themselves not to return to what they were?

The answer: They know very well that judgment and torment will inevitably occur, but they also know that if they declared the truth and submitted to it, they would miss the spoils and gains. The Almighty said: (**They denied it**, **and their souls were certain of it**, **unjustly and arrogantly**.) - 14 ants.

(**And if only you could see**, **when they stood before their Lord**) After they lied about meeting him (**He said**, "**Isn't this the truth?**")?. We said in the interpretation of the fourth verse of this Surah: God calls for belief in the truth, while establishing evidence for it, so if he denies it, he is ungrateful, and the proof is binding on him, and this verse confirms that, and reminds of the evidence and evidence that they denied and denied. (**Qalwa Bali Warabina**). Now, what has passed has passed, and all that remains is the just reward and punishment for those who disbelieve and deny it (**He said**, "**So taste the torment because you disbelieved**."). This is the reward for everyone who prefers the immediate over the future, and conceals the truth out of his own whims.

You ask: The Almighty's saying to the unbelievers: Isn't this the truth, and His saying: "Taste the torment" do not agree with verse 174 of Surah Al-Baqarah: (**And**

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Answer: What is .؟**God will not speak to them on the Day of Resurrection**) meant is that God does not speak to them about what pleases them, but rather about what displeases them, as in

This verse, as in verse 109 of the believers: (**He said**, "**Be lost in it and do not speak to me**.").

(**Those who denied the meeting with God have lost**) Wafaz, Nam Amen (**Until**, **when the Hour came to them suddenly**, **they said**, "**Oh, what a pity we are for what we neglected in it**."). The Imam (peace be upon him) said: The fruit of negligence is regret, and the fruit of firmness is safety (**And they carry their burdens on their backs**. **Isn't it bad for what they bear?**). The burdens are sins and misdeeds, and carrying them on the back is a metaphor for sticking to their companions. It is said that Satan has mounted him, that is, he does not leave him. The meaning is that those who deny the truth are the worst of people in the afterlife. Some recent commentators said:

Rather, the animals are in a better condition, for they carry burdens of burdens, but these bear burdens of sins, and the animals have their burdens removed from them, so they go and rest, and these ones go with their burdens to Hell, mourning the sin.

(**The life of this world is nothing but a game and amusement**.). Its counterpart is presented in verse 185 of Al Imran, vol. 2, p. 224.

We may know that it will make you sad. **Verse 33–37**:

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(We may know that what they say saddens you, for they do not disbelieve you, but the wrongdoers deny the signs of God. (33) And certainly you have denied messengers from Before you, they patiently endured what they were denied and were harmed until Our help came to them, and there is no one to change the words of God. And indeed there has come to you from the news of the messengers. (34) And if it is a burden to you Their turning away. If you are able to seek a tunnel into the earth or a ladder into the heaven, then bring them a sign. And if God had willed, He would have gathered them together upon guidance, so do not be. Of the ignorant. (35) Only those who hear respond, and from the dead God raises them. Then to Him they will be returned. (36) And they say, "If only it had not been sent down."

Upon him is a sign from his Lord. Say, "Indeed, God is able to send down a sign, but most of them do not know." (37))

the language :

The news is news of great importance. The tunnel is a window hole with an entrance and an exit. The ladder is taken from safety.

Parsing:

We may know the present tense meaning the past, meaning we have known. And even in the meaning of to, and that is implied after it, and the infinitive infinitive is in the genitive case with it, related to be patient. The subject "came to you" is omitted, and the appreciation is "came to you" as news from the news of the messengers. And answer (**If he grows up**) If you can. And answer (**If you can**)

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Deleted, that is, do it. The dead is the waw of the appeal, and the dead is a subject and its predicate is a sentence that sends them back. And from his Lord, it is related to the omitted attribute of a verse.

Meaning:

(**We may know that what they say will sadden you**.). The speech is to the Prophet (PBUH), and it has been verified, and we know the meaning of our knowledge, and the conscience they say refers to those who denied the Prophet (PBUH). As for what they say, and in fact they said, it is what the Almighty indicated in verse 14 of Al-Dukhan: (**Then they turned away from him and said**, "**A crazy teacher**."). And verse 2 of Yunus: (**The unbelievers said**, "**This is an obvious magician**.") And other verses.

(**For they do not deny you**, **but the wrongdoers deny the signs of God**.). Everyone who fought

He is right, because he is right, he has fought against the truth itself, and whoever disparages the Messenger, because he carries the message of the Messenger, disparages the one who sent him, not the person of the Messenger. The polytheists of Mecca used to call Muhammad (PBUH) the truthful and trustworthy before the message, and when he came to them with the message of God and established the proof against them, they opposed his war and said: a crazy sorcerer. So their denial of him, and this situation, is a denial of the message of God and His signs, and nothing. This is evidenced by the Almighty's saying: (**Indeed**, **those who pledge allegiance to you are only pledging allegiance to God**. **God's hand is over their hands**.) - 10 Al-Fath.

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(**Messengers before you were denied**, **but they remained patient despite what they were denied and harmed**, **until Our victory came to them**.). God Almighty says to His Prophet: If they deny you, messengers before you were denied, and they were harmed for the sake of His message, so they patiently endured harm, until victory came to them, so be patient as they were patient, and God will help you just as He helped them.

This is the axis on which life revolves, a struggle between good and evil, truth and falsehood, and it is impossible for someone to support the truth, and not be harmed by the enemies of the truth. Also, the truth will not be victorious unless it finds supporters who are patient in jihad in its cause, and who pay the price for it from themselves, their families, and their money, the Sunnah of God, and you will not find any change to the Sunnah of God, and this is the meaning of the Almighty's saying: (**There is no one who can alter the words of God**).

I do not know of an era in which the false have attained such power as the era in which we live. They have established in every place bases for war and nests of sabotage, armed themselves with the deadliest and most destructive weapons, and controlled the capabilities of oppressed peoples, banks, banks, newspapers, printing presses, and publishing and distribution houses, except for what is rare, until the faithful Savior found himself isolated and outcast, unable to publish a free article, or broadcast through any means. Radio is a word of truth, but the traitor, wherever he turns, will find welcome and honor.

(**And the news of the messengers has come to you**). That is, we have told you before about what happened to the prophets from their people, and how they were patient in the face of denial and harm, and that victory is in

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The end was theirs for the deniers, and this Sunnah will apply to you, just as it did to them... and there is no changing the words of God.

(**And if their turning away is too much for you**, **then if you are able to seek a tunnel into the earth or a ladder into the heaven**, **then bring to them a sign**.). This verse is similar to the Almighty's saying, addressing His most honorable Prophet: (**So do not let yourself go against them out of regret. Indeed**, **God is All-Knowing of what they do**.) - 8 Fatir. Each of them depicted the burning and pain that the Great Messenger was suffering from as a result of the polytheists turning away from his calling, and each of them aimed to alleviate and comfort him, may God's prayers and peace be upon him and his family. The Prophet encountered from his people what would nullify the dream of a forbearer, so he was patient and sought reward. He did not supplicate against them, but rather prayed for them, and said: O God, forgive my people, for they do not know, and yet he was in pain and in pain because of their disbelief, so God spoke to him. With this verse, he made it easy for him, despaired of them, and turned away from them, then waited a little to see what the outcome of the liars would be.

(**And if God had willed**, **He would have united them on guidance**). Al-Razi said: This indicates that God Almighty does not want faith from the disbeliever, but rather wants to keep him in disbelief.

It is noted that this is injustice itself, and God Almighty is not unjust to His servants, and what is correct in the meaning of this sentence is that God Almighty does not want anyone to resort to believing in Him, but rather leaves the choice to Him after establishing the proof against Him with evidence and clear evidence, even if He

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wants His servants to believe willingly. (**Be and it is**) Not one of them disbelieved, but His Almighty wisdom wanted him to intervene in people's affairs as a commander and advisor, not as a creator and conqueror. Detail and clarification were previously provided when interpreting verse 26 of Surat Al-Baqarah, Genesis and Legislation paragraph, vol. 1, p. 72.

(**So do not be among the ignorant**). How can the Messenger be greater than the ignorant, when his morals are the morals of the Qur'an? But this speech is appropriate for the most honorable of creation, because it is from the Creator of creation, not from the like and the like

(**Only those who hear respond**, **and the dead are raised by God**, **then to Him they are returned**.). This verse is similar to the Almighty's saying: (**You do not make the dead hear**, **nor do you make the deaf hear the supplication when they turn away**, **turning away**.) - 80 ants, and the meaning is that those whom you are keen to guide, O Muhammad, do not listen

From you, hear, understand and reflect, because the love of the world has made them like the dead... and the dead should not be addressed with anything, but rather be left alone until the Day of Resurrection, when they will see the torment from which they will find no escape.

(**And they said**, "**If only a sign had not been sent down to him from his Lord**."). You ask: How did they say this, even though God had sent down to Muhammad (PBUH) many verses and clear proofs?

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The answer: What is meant by the verse here is the miracle that they proposed and made it a condition for their belief in Muhammad (PBUH). They did not want a verse that would convince the seeker of truth for the sake of truth. If they had wanted it, they would have been in need of saying: If only a verse had not been revealed to him. (**Say**, "**God is able to send down a sign**.") Of the type they suggested, but God Almighty does not send it down to satisfy desires and whims, but rather sends down the verses according to what His wisdom, the Most High, requires. (**But most of them do not know**) God sends down the verse according to His wisdom, not according to people's whims.

Animals and birds, **verse 38–39**:

(**And there is not any living creature on the earth**, **nor any bird that flies with its wings**, **except nations like you**. **We have not neglected anything in the Book**. **Then to their Lord they will be gathered**. (38) **And those They deny Our signs**. **They are deaf and dumb in the darkness**. **Whomsoever God wills**, **He sends astray; and whomever He wills**, **He places on a straight path**. (**39**))

the language :

An animal is anything that moves on the ground, whether human, animal or insect. Nations are one nation, and they are each group with the same characteristics, and negligence is negligence.

Parsing:

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and (**There is no animal from**) Trailing, and (**An animal**) Beginner, and news (**Nations**) , and (**People like you**) Adjective for (**Nations**). (**Of something of**) Trailing and (**something**) Absolute effect of (**We neglected**) Because it is located in the location of the source, which is negligence. and (**Those who lied**) Beginner, and (**Deaf**) A deleted predicate, and the like (**And dumb**) Some of them are deaf, some of them are mute, and the sentence is the news of those. (**In the darkness**) Related to the deleted second piece of news.

Meaning:

(**And there is not a living creature on the earth**, **nor a bird that flies with its wings**, **except nations like you**.). God Almighty made it clear in this verse that there is a kind of resemblance between us and animals and birds, but He did not make this kind clear: Are animals and birds similar to us in that they were created by God, or in their belief in Him, and their glorification of His praise, or in that they are classified types known by their names, as families and tribes are known, or in managing their livelihood and managing matters according to their interests?

In any case, many scholars have devoted themselves to studying the natures of animals, insects, and birds, their instincts, and their actions, and they have come across strange secrets that testify to the existence of a wise administrator. We mention, for example, that elephants hold courts for violations committed by some of them, and the court issues its ruling on the guilty elephant to be banished from the group to live alone in isolation.

If the crow senses danger to the crows, it warns them with a special sound, but when it is cheerful, it emits a sound close to a guffaw.

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You ask: What is the benefit in the Almighty's saying: (**He flies with his wings**) Although the word bird itself indicates that?

The answer: There is no benefit – as far as we know – except eloquence.

(**We have not neglected anything in the Book**). It was said: What is meant by the book here is the preserved tablet containing what was and will be. And a second saying: It is a metaphor for God's knowledge of man's intentions.

And his words and deeds, and third: It is the Qur'an, and God Almighty has made clear in it everything that must be explained to people from the foundations of religion and its branches, and what is related to them, and we chose this statement in Part 1, p. 38, the section on the Qur'an and modern science.

(**Then they will be gathered to their Lord**). The apparent meaning of the words indicates that God will gather the animals and birds on the Day of Resurrection, just as He will gather people, and likewise verse 5 of al-Takwir: (**And behold, the beasts were gathered together**). Many scholars said this based on the apparent meaning of the two verses, and on the hadith: "God will retaliate tomorrow for the camels among the Qur'an."

We are with Ibn Abbas, who said: What is meant by the gathering of animals is their death, as stated in the hadith: "Whoever dies, his resurrection has taken place," because the reckoning and punishment only comes after the obligation, and violating it, and there is no obligation except with reason, and animals and birds have no reason, so there is no obligation, and therefore there is no gathering for the

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reckoning, and if animals were brought to account, children would be judged in a better way.

As for the hadith, "He retaliates for the camels," it is a metaphor for the justice of God Almighty, and that He does not leave out a large or small animal without counting it. And if God punishes the horned animals if they gore the female goats, then it is more appropriate that He forbids us from slaughtering the animal. As for the saying of those who say: God will compensate the animal tomorrow for its pain, it is a statement about God without knowledge.

(**And those who deny Our signs are deaf and dumb in darkness**.). That is, they are like the deaf, because they do not listen to the call of the truth, and they are like mutes, because they do not speak what they know of the truth, and they are in the darkness of imitation, and the darkness of polytheism, disbelief, immorality, and sins. (**Whomever God wills**, **He causes astray**, **and whomever He wills**, **He places on a straight path**.). The discussion about misguidance and guidance was presented when interpreting verse 26 of Al-Baqarah, the paragraph "Guidance and Misguidance," vol. 1, p. 70, and verse 88 of An-Nisa, the paragraph "Guidance and misguidance from God is negative, not positive."

Say: **Have you seen it? Verse 40–45**:

(**Say**, "**What do you think if the punishment of God comes upon you or the Hour comes upon you**, **will you call on other than God?**"

If you are truthful. (**40**) **Nay**, **to Him you call**. **Then He will reveal what you are calling to**, **if He wills**. **And you forget what you associate with Him**. (**41**)

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And indeed We sent to nations before you. So We seized them with affliction and affliction that they might supplicate. (42) **But had it not been, when Our punishment came to them, they would have supplicated, but their hearts were hardened, and Satan appeared to them. They used to do** (43) **but when they forgot what they had been reminded of, We opened for them the gates of everything until, when they rejoiced in what they had been given, We seized them suddenly, and behold, they were in confusion**. (44) **So the traces of the people who did wrong were cut off. Praise be to God, Lord of the worlds**. (45))

the language :

Misery is a form of misery, which is hardship. What is meant here is severity, and what is meant here is torment. Harm is the opposite of benefit. And Mbilsun is the plural of Mblis, which is the sad one. The last of the people left behind.

Parsing:

"I saw you" is the interrogative form, and the meaning is "they told me," and "kaf" is a letter of speech that has no place in grammatical analysis. Likewise, "I saw you," "I saw you," "I saw you," "I saw you," and "I saw you." And what you claim is ineffective. And so does he. When the adverb is in the accusative case, they prayed. Suddenly, the condition of the subject, we took them to mean two surprises, and it is permissible from the object to mean two surprises. If they are confused then it is a surprise, and they are a subject and they are a predicate.

Meaning:

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(**Say**, "**What do you think**, **if the punishment of God comes upon you or the Hour comes upon you**, **will you call on other than God if you are truthful?**"). God Almighty commanded His noble Messenger to say to the polytheists: Inform me if the punishment of God comes upon you like that which was sent down upon those who denied their messengers, or if death comes upon you with its intoxications and the Resurrection with its horrors. In this case, will you supplicate in this case the idols and fetishes that you used to worship, which you claimed reveal your shame and torment? The intent of the entirety of this verse is that the unbelievers will disavow tomorrow of what they have associated with others, and they will turn to God after it becomes clear to them that there is no power or strength except in Him alone, with no partner.

God and nature:

(**Rather**, **it is Him you call upon**). After he asked them: Who will you call other than God on the Day of the Great Sphinx, he decided to answer by saying: (**Rather**, **it is Him you call upon**) This is the answer that you believe in and the answer to this world and the hereafter is God's nature that He created people with.. God's nature does not mean that man realizes the Creator automatically and without evidence. No, otherwise no one would disbelieve in God. Rather, the meaning of this nature is that God has deposited in man the instinct to prepare to understand the evidence that indicates his existence, and this readiness does not leave man in any way, and whoever disbelieves only disbelieves by negligence and negligence in turning away from examining the evidence and clear evidence, so he deserves torment for this negligence, since there is no difference at all in the eyes of reason between one who abandons acting according to his knowledge intentionally, and one who abandons the truth and follows falsehood. He was ignorant of them, despite

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his ability to know them and distinguish between guidance and misguidance, but he left out of negligence and disdain. Yes, this readiness, and this innate awareness, may be hidden behind a curtain of imitation, upbringing, and desires, just as the sun is hidden behind the clouds, so the veiled ignorant person imagines that he is a disbeliever in God for lack of evidence, and the evidence lies within himself and his nature with which God created him. On the Day of Resurrection, the temporary veils will be removed, the truth will appear clearly, and there will be no room for doubt or denial.

(**Then He will reveal what you are called to**, **if He wills**). The pronoun "him" refers to the revelation, which is

The source of a troll is someone who reveals, and the meaning is that they are calling on God to reveal the torment from them. (**Relieve the torment from us**) 12 - Smoke, and God Almighty reveals them if He wills, and if He does not will, He does not reveal them. (**And you forget what you associate with Him**) That is, you polytheists will abandon the supplication of the idols that you worshiped in this world on the Day of Resurrection, and will pray to God alone, where everything will appear as it really is.

(**And We sent to nations before you**, **and We dealt them with affliction and hardship**, **so that they might humble themselves**.). God Almighty does not punish His servants until He sends them a messenger to guide them to the path of guidance. If they are not guided, He gives them the opportunity to review themselves and tests them with calamity so that they may supplicate and repent, but they persist in disobedience, as God Almighty said in the following verse:

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(**Had it not been**, **when Our punishment came to them**, **they would supplicate**, **but their hearts were hardened**, **and Satan made seeming to them what they were doing**.). God Almighty says: They did not supplicate when He brought them punishment in this world, and they did not submit to God or give up their stubbornness. Rather, they insisted on disbelief, and Satan was behind them, making the misguidance and corruption they were in seem beautiful to them.

This verse indicates that God Almighty accepts everyone who seeks refuge in Him, even if the refuge is due to the pressure of adversity and catastrophe. This is the case of the Generous and the Great. He does not turn away a beggar or disappoint him, whatever his motives.

(**Then when they forgot what they had been reminded of**, **We opened for them the doors of everything until**, **when they rejoiced in what they had been given**, **We seized them suddenly**, **and behold**, **they were in confusion**.). He warned them firstly by word on the lips of the prophets and secondly by deed, as He tested them with calamity and adversity, and when they persisted in disbelief and stubbornness, He opened for them the doors of sustenance and prosperity to provide proof and lure blessings after being tested by vengeance. And when they rejoiced in prosperity, and increased in pride and arrogance, and did not return to maturity, God seized them with torment, from where they did not expect, so they regretted negligence, and despaired of Survival.

The bottom line is that God Almighty treated them with hardship at times, and with prosperity at other times, out of love for their guidance, just as a compassionate father does to his child, seeking his righteousness.. But they were not grateful for the prosperity, and did not learn from the affliction, so He uprooted them from the last of them, and not a single one of them remained, to be considered by them.

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Who comes after them? (**So the roots of the people who were unjust were cut off**, **and praise be to God**, **Lord of the worlds**.) For His blessings upon the believers and their victory over the people of disbelief and corruption.

If God takes away your hearing and your sight, **verse 46–49**:

(**Say**, "**Have you considered that if God took your hearing and your sight and sealed your hearts**, **is there any god other than God who would bring it to you? See how We interpret the verses**. **Then they** (**46**) **Say**, "**Have you seen that if the punishment of God came upon you suddenly or openly**, **would any but the wrongdoing people perish?** (47) **And We do not send the messengers except as bringers of good tidings**." **And those who give warnings**, **but whoever believes and does righteousness – there will be no fear for them**, **nor will they grieve**. (48) **And those who deny Our signs – the torment will touch them because they were defiantly disobedient**. (**49**))

the language :

We conjugate the verses and repeat them in different ways. And they happen to show up.

Parsing:

From a subject, a god is a predicate, other than God is an attribute of a god, and the phrase "yātīkum" is a second attribute. The pronoun in it refers to the meaning of what is taken, which is hearing and sight. How is the state of our conscience to pronounce? Suddenly a state of conscience came to you. And bringers of good

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tidings and warners of the state of the messengers. And since they were, there is no infinitive, and the infinitive infinitive is in the genitive case with the ba attached to their touch.

Meaning:

(**Say**, "**Have you considered that if God took your hearing and your sight and sealed your hearts**, **is there any god other than God who would bring it to you?**). Man with his hearing, sight, and heart. If these were removed from him, he would not be a mentioned thing, and the animal would be better than him. There is no doubt that God is able to take them because He is their Creator. The intention of this reference is for God Almighty to remind the unbelievers that what they take besides Him are gods and guardians who do not ward off harm from them, nor bring them benefit: (**And if God intends evil for a people**, **there is no turning it away**.) - 12 Thunder.

(**Look at how we distort the verses and then they change them**.). That is, we established argument after argument against them in various ways, so that they would learn and take heed, and we cut off every excuse for them so that they would submit and believe, but the conclusive evidence only increased them further in disbelief, error, and stubbornness.

(**Say**: **Have you considered that if the punishment of God came upon you suddenly or openly**, **would any people be destroyed except the wrongdoing people?**). Once again, God exhorts them and threatens them with the coming of the torment that they cannot ward off, whether it comes to them suddenly and from where they do not expect it, or openly from where they are preparing for it. A

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second time in these verses, God exhorts them and threatens them so that they will fear the torment before it occurs and come to their senses, but the hearts were hardened, and they did not yearn for truth or guidance.

(**And We do not send messengers except as bringers of good news and warners**.). This is the job of the Messenger, to give good news to the obedient, and warn the sinner. This job, despite the simplicity of its definition and the clarity of its concept, is one of the most difficult jobs, and the most difficult, because it directly touches the lives of tyrants, and opposes them in their interests and benefits. The mission of the Messenger ends with the reward of whoever believes and does righteous deeds, and the punishment of whoever disbelieves and denies the verses of God (**So whoever believes and makes amends**, **there will be no fear for them**, **nor will they grieve**.). Because the criminal is the one who is afraid and sad, while the innocent is safe and reassured. (**And those who deny Our signs – the torment will touch them because they were defiant**.). Immorality is more general than disbelief. Every infidel is a disbeliever, and there is no opposite. What is meant by immorality here is disbelief, as evidenced by the Almighty's saying: (**Lie with our verses**).

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I follow only what is revealed until verse 50–55:

(**Say**, "**I do not tell you that I have the treasures of God**, **nor do I know the unseen**, **nor do I tell you that I am an angel**. **I only follow what is revealed to me**." **Say**, "**Are the blind and the seeing equal?**" **Do you not consider?** (50) **And warn thereby those who fear that they will be gathered to their Lord**. **They will have no guardian or intercessor besides Him**, **so that they may**

fear. (51) **And do not You expel those who call on their Lord in the morning and the evening, desiring His face. You are not responsible for anything from them, and you are not responsible for anything from you, so you expel them. Then you will be among the wrongdoers**. (52) **And thus We tried some of them by means of others, so that they might say: "These are the people upon whom God has bestowed from among us. Does not God know best who are thankful?"** (53) **And when Those who believe in Our signs come to you, so say, "Peace be upon you." Your Lord has written mercy upon Himself. That whoever among you does evil out of ignorance and then repents after him. And He makes amends – for He is Forgiving and Merciful**. (54) **And thus do We explain the verses in detail, so that the path of the criminals may be clear**. (55))

the language :

Morning and afternoon between dawn and sunrise. And the evening is from sunset to dinner. We are afflicted and afflicted. Peace be upon you is one of the names of God Almighty, and peace be upon you is a greeting by praying for whoever you greet to be safe from all evil and safe from all harm. And foolish ignorance.

Parsing:

The sentence "they want" is a form of the waw in "they call." And from something of an addition, and something that is a beginning, and upon you is news, and from their account is a condition of something, and like it: and there is nothing from your account upon them. And you expelled them is in the accusative case because it is an answer to negation, and that is what you have to do. So it will be like that because it

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is an answer to the prohibition, and it will not be expelled. Peace be upon you is a subject and a predicate, and the sentence is the object of a statement. The source attributed is that it is from work instead of mercy, that is, it was written that it is from work. Likewise, kaf means a proverb in the accusative case of an adjective for a deleted infinitive, meaning we will detail the verses in detail like that.

Meaning:

(**Say**, "**I do not tell you that I have the treasures of God**, **nor do I know the unseen**, **nor do I tell you that I am an angel**. **I only follow what is revealed to me**."). The polytheists asked the Prophet (may God bless him and grant him peace) to inform them of the unseen, to cause springs to burst, to bring the angels, to ascend to the sky, and to bring them down upon them, and so on that had nothing to do with the subject of the message. So God Almighty revealed this verse, and the Prophet commanded him to say to them: He is neither a god nor an angel, but rather a human being to whom revelation is given, and that is enough.

In a second expression, God has attributes that belong to him, and among them is that he is capable of all things and knows all things. The king also has attributes that belong to him, and among them is that he ascends to heaven, does not eat food, and does not walk in the markets. As for the Messenger, he is human like all other people. Rather, he is distinguished from them by the revelation descending upon him from his Lord, giving good tidings to those who respond to him of good reward, and warning those who turn away of bad punishment, and it is not the subject or specialty of the message to He predicts the unseen and brings about the supernatural. Confusing the attributes of God with the attributes of His angels and messengers is ignorance and blindness.

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(**Say**: **Are the blind and the seeing equal?**). What a far-reaching difference between the ignorant and misguided person who does not differentiate between the attributes of God and the attributes of the Messenger, and the one who knows that the Messenger is human

What happens to other people happens to him, except that it is revealed to him (**Don't you think?**) That the Messenger is neither a god nor a king, but that he is a bringer of good tidings and a warner, so be attentive to yourselves and believe that there is no god but God and Muhammad is the Messenger of God?

(**And warn thereby those who fear lest they be gathered before their Lord**.). The pronoun in refers to the Qur'an, which was referred to in the Almighty's saying: (**I follow only what is revealed to me**). The commentators differed as to what was meant by his saying: (**Those who fear that they will be gathered before their Lord**) Are they believers, or disbelievers, given that some of them were affected by the Prophet's intimidation and warning, as stated in Al-Razi's interpretation?

In our opinion, after the Prophet (PBUH) warned the people of what the argument would be against them, God Almighty commanded him in this verse to continue and continue warning the believers with the Qur'an so that they may increase their faith and knowledge of the religion and its rulings, and also to warn non-believers with it from whom he hoped to be guided by following up on the warning and repeating it.

(**They have no guardian or intercessor besides Him**, **that they may be righteous**.). That is, when you warn them, O Muhammad, they listen to you, benefit from your warning to them, and realize that there is no guardian to support

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them besides God, and no intercessor to intercede with Him except with His permission.

(**And do not drive away those who call upon their Lord in the morning and the evening**, **desiring His face**. **You are not responsible for anything from them**, **and you are not responsible for anything from you**.). Morning and evening is a metaphor for their continuous remembrance of God and their worship of Him, as you say: Praise be to God morning and evening, and the face of God is a metaphor for God, because God Almighty is nothing like Him, and the conscience of their reckoning and against them and their expulsion goes back to the believers who call upon their Lord, and the meaning of what you owe about their reckoning is that their reckoning and the reckoning of others does not enter into the subject of prophecy, nor is it one of its affairs, but rather their reckoning is with God alone, just like your reckoning, O Muhammad. There is no difference between you and them in this respect.

The Muslim firmly believes that Muhammad (PBUH) is the most honorable of all creation, and at the same time he believes that the greatness of Muhammad does not entitle him to hold anyone accountable, punish him, or reward him. Judgment and reward belong to God and from God alone, with no partner, and with this virtue

Islam is distinguished from all religions by denying the path of man to another, whoever he may be, and we Muslims are proud of it and the socialists, communists, nationalists, democrats, and all people of religions and sects are proud of it.

The commentators mentioned the reason for the revelation of this verse that the affluent members of the Quraysh passed by the Messenger of God (may God bless

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him and grant him peace), and with him were Ammar bin Yasser, Khabbab, Bilal, and other weak Muslims. They said, "O Muhammad, are you satisfied with these people?" Should we follow these people, so distance them from you until they are alone with you, then when we depart, return them to your gathering if you wish.. It was said that the Prophet (PBUH) wanted to grant them what they asked for, so the verse was revealed.

The apparent meaning of the wording does not deny that, especially his saying: (**Then you expel them and become among the wrongdoers**.) To them, since they are more worthy of sitting with you and benefiting from you. In a second expression, the Prophet wanted to bring the rich closer to him so that they could benefit from him, so Al-Jalil said to him: The poor are more worthy of benefiting, so if you neglect this priority, you will be unfair to the poor believers in terms of benefiting.

She asks: Doesn't leaving the first and most likely incompatibility with infallibility?

The answer: Leaving the first is permissible, not forbidden, so that it is incompatible with infallibility. This is because the Prophet did not try to expel the poor out of disapproval of their poverty, but rather out of concern and hope for the conversion of heads to Islam. So God Almighty alerted the Prophet that Islam is sufficient for these arrogant tyrants, and that they will have a day when they will surrender, humiliated and submissive, as actually happened.

(**And thus We caused some of them to tempt one another**, **so that they might say**, "**These people have been favored by God from among us**."). The meaning of temptation here is the test, and God's test for His servant is to reveal him to the public as he really is through his actions and deeds, as we explained in detail

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when interpreting verse 94 of Surat Al-Ma'idah, paragraph: The meaning of the test from God. And the blame is for them to say about the outcome, that is, We tested the rich with the poor, so that they would thank God for His blessings upon them, so their matter turned into arrogance and superiority. Imam Ali (peace be upon him) said:

"Do not consider contentment and dissatisfaction with money and children as ignorance of the places of temptation and testing in places of wealth and power. God Almighty said: (**Do they think that whatever We provide them with with it of wealth and children**, **We will hasten for them in good deeds? Nay**, **they do not realize it**.) - 56 believers. For God is Glory be to Him

He tests His servants who are arrogant in themselves by His saints who are weak in their eyes. Musa bin Imran, accompanied by his brother Harun (peace be upon him), entered upon Pharaoh, wearing covers of wool and sticks in their hands. They stipulated that if he converted to Islam, the continuation of his kingdom and the continuation of his glory. He said: Are you not surprised by these two who stipulate for me the continuation of glory and the continuation of the kingdom, while they are in a state of poverty and humiliation that you see? Could you please cast a golden bracelet on them? To his saying: But God Almighty made His messengers strong in their resolve, and weak in what the eyes saw of their condition.

May God's peace and mercy be upon you:

(**And when those who believe in Our revelations come to you**, **say**, "**Peace be upon you**." **Your Lord has prescribed for Himself mercy**.). The Messenger of God (PBUH) said: My Lord disciplined me and disciplined me well. What

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literature is like the literature of the Creator of the heavens and the earth? And in which soul does divine literature grow and bear fruit like the soul of Muhammad? God Almighty disciplined this good and pure soul, to qualify it for His message, the message of mercy to the worlds through which good morals were accomplished. God disciplined Muhammad in many of His verses, including this verse, which teaches the Messenger of God and the best of God's creation how to behave and treat the weak and needy. He used to meet them with cheerfulness and welcome, and say: Peace be upon you. Your Lord has decreed upon Himself mercy, and withholds mercy. He himself is with them, as long as they are in his gathering, until they are the ones who leave.

If the Prophet was intended by God for this discipline, then we are intended to imitate and imitate him. We do not honor anyone for money, prestige, gender, or color, but rather we honor and respect religion and noble morals. Some recent commentators said: Human life before Muhammad (PBUH) was at the bottom, so Muhammad raised it to the top. It has now retreated from the lofty peak, and has descended in New York, Washington, and Chicago, where stinking fanaticism, fanaticism of gender and color.

Yes, there is no gender, no color, no prestige, no wealth. There is no merit in Islam except through piety, and in this divine Islamic principle lies the secret to the humility of the great authorities from among the scholars.

Muslim scholars... young and old alike come to them, without a doorman or a veil, and he addresses them in his own way as he wishes, and without affectation or reservation... As for the Pope and the heads of religions close to him, no one dreams

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of sitting with him or addressing him except a minister and a senior, provided that the time and duration of the meeting are determined for him beforehand.

A promise to the Almighty's saying: (**And when those who believe in Our revelations come to you**, **say**, "**Peace be upon you**." **Your Lord has prescribed for Himself mercy**.). May the peace and mercy of God be upon you. This is the greeting of Islam, a supplication for the salvation of the one you greet from all evil, and to live in safety and reassurance, and with the mercy and pleasure of God, since there is no salvation or safety with His wrath, the Almighty. However, if you combine God's blessings with His mercy, then you have prayed for your companion with abundant sustenance and abundant giving.. Where does hello, good morning, and a happy day fit into this divine Islamic greeting?! God Almighty has already said: (**He wrote mercy on himself**) In verse 12 of this Surah, and we said in its interpretation: His mercy, the Almighty, is inseparable from His sacred essence, just like His ability and knowledge.

(**Indeed**, **whoever among you does evil out of ignorance and then repents after that and makes amends – indeed**, **He is Forgiving and Merciful**.). What is meant by ignorance here is foolishness, but as for repentance, we have created a special chapter for it entitled Repentance and Fitrah when interpreting verse 18 of Surah An-Nisa. (**For He is Forgiving and Merciful**) This is the Lord whom we worship. He forgives those who repent, and has mercy on His servants. And whoever has mercy on people and works for their benefit has worshiped God in his work, even if he denies Him with his tongue, and whoever transgresses one of their rights has disbelieved in God - practically - even if he praises God and glorifies Him.

(**And thus We explain the verses in detail**, **so that the path of the criminals may become clear**.). In His Book, Glory be to Him, He mentioned the attributes

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of the righteous, and He also mentioned the attributes of the criminals, in order to show each group with its characteristics... This is, until knowing one of the two categories requires knowing the other, just like guidance and misguidance.

I will not follow your desires, verse 56–58:

(**Say, "Indeed, I am forbidden to worship those whom you call upon besides God." Say, "I do not follow."**

Indeed, I have gone astray astray from your desires, and I am not of those guided. (56) **Say, "Indeed, I am upon clear proof from my Lord," and you deny it. "I do not have anything with which you hasten." Indeed, the judgment Except for God. He tells the truth, and He is the best of deciders**. (57) **Say, "If only I had with me what you hasten with, the matter would have been decided between me and you, and God knows best the wrongdoers**." (58))

the language :

The stories follow the trace, or mention of the news, and this meaning is what is meant here. The final decision is the judiciary and the ruling.

Parsing:

So, its meaning is punishment, that is, if you follow your desires, you have gone astray. And my conscience returns to my Lord. And you lied with it. It is permissible for the waw to be an appeal, and it is permissible for the adverb to be implied as

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before. You lied, because what is coupled with the waw cannot be an adverb except with an apparent or implied adverb.

Meaning:

(**Say**, "**I am forbidden to worship those whom you call upon besides God.**"). In the previous verse, God Almighty referred to the path of criminals, and in this one He explained this path, and that it is the worship of other than God. (**Say**, "**I do not follow your inclinations**. **Then I have gone astray**, **and I am not of those who are guided**."). Because their call has no source except desire and misguidance, so how can the greatest Messenger follow it? (**Say**, "**Indeed**, **I have clear proof from my Lord**," **and you deny him**.). That is, I worship God out of knowledge, and you disbelieved in Him and worshiped idols out of ignorance, and in what logic does the scholar follow the ignorant, and the false is the leader of the right?

(**I don't have anything you're in a hurry with**). When the Messenger of God called them to faith, they said to him: (**Then rain down upon us stones from the sky**, **or bring upon us a painful punishment**.) So God Almighty commanded him to say to them: (**I don't have anything you're in a hurry with**) Rather, it is with God that He will send it down at the time He wants, and I have no ability to advance it or delay it (**Judgment belongs only to God**) In sending down the torment, bringing it forward, delaying it, and in everything (**He cuts the truth**) That is, he says the truth (**He is the best of deciders**) He does not wrong anyone in his dismissal or judgment.

(**Say**, "**If only I had something that you would be hasty with**.") Of torment (**The matter will be settled between you and me**) By destroying those of you

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who are unjust out of the wrath of God Almighty (**And God knows best the wrongdoers**) He hastens or postpones the punishment according to what his wisdom requires.

And with Him are the keys to defect, verses 59–62:

(**And with Him are the keys of the unseen. Only He knows them, and He knows what is on land and sea. Not a leaf falls but He knows it, not a grain in the darkness of the earth. Nor fresh nor dry, except that it is in a clear Book.** (59) **And it is He who takes you to death by night, and He knows what you committed during the day. Then He raises you up in it to be fulfilled. An appointed term. Then to Him is your return. Then He will inform you of what you used to do.** (60) **And He is the Conqueror over His servants, and He will send over you as guardians until when He comes. One of you is death. Our messengers took him away, and they would not neglect.** (61) **Then they were returned to Allah, their True Master. Is not His the judge, and He is the quickest of reckoners?** (62))

the language :

Mufātiḥ is the plural of muftāḥ by opening the meem, which is the storehouse, and by breaking it is the key that opens

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Using locks, keys and key collection. And you injured, that is, you gained, from the limbs of man, which are his organs through which he achieves deeds. The term is called the known term. What is meant by guardians is the angels who protect a person's deeds.

Parsing:

A sentence that only he knows is a condition of the keys. From an additional leaf and a subject leaf, it falls out. Except in a clear book, it is not permissible to make an exception from and what falls from a leaf that He does not know, since the meaning becomes that God Almighty knows everything except what is in a clear book, for He does not know it, just as you say: There is nothing but I know of it except what is in the box, and therefore it must be related in a clear book to an omitted predicate of an omitted subject, its estimation is except that it is present in a clear book. By day, the ba means in. Their master is an attribute of God. Truth is a second attribute.

Meaning:

(**And with Him are the keys of the unseen**. **No one knows them except Him**. **He knows what is on land and sea**. **Not a leaf falls but He knows it**, **not a grain in the darkness of the earth**. **Neither wet nor dry except in a clear Book**.). The keys to the unseen are its treasures, and the meaning is that God knows the universe and what has happened and is happening in it, whether completely or partially, materially or morally, and His knowledge, the Almighty, is not restricted to time, place, or condition without condition, because His knowledge. My essence is not my gain, and its essence has no time and place, nor does it change with the change of events and circumstances. In the hadith: The keys to the unseen are five: (**Indeed, God has knowledge of the Hour**, **and He will send down rain**, **and He knows what is in the wombs**, **and no soul knows what it will earn tomorrow**, **and no soul knows in what land it will die**.) 34 Luqman.

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The philosopher Mulla Sadra said: All things, both general and partial, are in excess of Him, and He is the principle of every existence, be it mental or sensory, mental or physical, and their overflow from Him never ceases to be revealed to Him.

The scholar Al-Hilli Al-Muqallim said: Every existent except God is possible and based on Him, so He has knowledge of it, whether it is partial or complete, whether it is an existent entity in itself or an accident existing in something else, and whether it is in objects or in minds, because the existence of an image in the mind is also a possibility, so it is based on it, and whether the mental image is an image of an existential matter, or a non-existent one, possible or impossible, nothing of the possible things escapes His knowledge. None of the abstentions.

(**It is He who takes you by night**.). Death and death have one meaning in the concept of custom, which is the absence of life, and both words are used metaphorically in sleep, because the senses stop doing their work because of it, and this includes the Almighty's saying: (**God takes souls at the time of their death, and those who did not die, in their sleep. Then He retains those for whom He decreed death, and sends the others to a specified time**.) - 42 Al-Zumar, meaning that God severes the connection of souls with bodies, apparently and in reality, at the time of death, and keeps them with Him. He severs this connection, apparently, not in reality, during sleep, and upon awakening, the connection returns as it was and remains until the time set for true death. The sleeper is dead and alive at the same time, and what is meant by death in the verse is metaphorical death. Imam Ali (peace be upon him) said: The soul comes out during sleep, and its rays remain in the body, and thus He sees the vision, and when he wakes up from sleep, his spirit returns in more than a moment.

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(**And He knows what you did during the day**). He wants what your souls have earned in terms of deeds (**Then He will send you therein**). The pronoun in it refers to the day, and the meaning of "resurrecting you" awakens you from sleep. The commentators said: This speech is evidence of the validity of resurrection and resurrection, because sleep resembles death, and wakefulness resembles life after it. (**Then He will inform you of what you were doing**.) Of good and evil in your day and night.

The bottom line is that every human being dies at the end of his written term, then God resurrects him after death, just as he awakens him from sleep, then on the Day of Resurrection every soul will be rewarded for what it has earned, and they will not be wronged.

And if someone says: Why does the verse single out sleeping at night and working during the day, even though a person may sleep during the day and work at night? We told him: The verse was mentioned in the majority case.

(**And He is the Omnipotent over His servants**). It is enough for them to be forced to come to this life on their own initiative and to leave it under compulsion. Imam Ali (peace be upon him) said: There is nothing except the One, the All-Powerful, to Him is the destiny of all things.

(**And He will send guardians over you**). These guardians are among the angels. God Almighty said: (**Indeed**, **there are guardians over you**, **honorable writers**, **who know what you do**.) - 13 Iftar. We believe in this, because the revelation informs about it, and the mind does not ignore it, and it is not mentioned in the word of God, nor in the words of the Messenger, an explanation of the character of

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the writer and the writing, and the mind is not obligated to search and ask about them, so we leave them to the knowledge of God Almighty. As for those who liken the writing angels to secret policemen, as in the interpretation of Al-Manar and Al-Maraghi, this simile is based on the analogy of the unseen with the witnessed, and heaven on earth, with a long difference.

(**Even when death approaches one of you**, **Our messengers take him to his soul**, **and they do not neglect**.). You can find its explanation in the Almighty's saying: (**Say**, "**The angel of death who has been appointed over you will cause you to die**.") - 11 Prostration. This is also from the unseen, permissible by reason, proven and alive, just like the memorizers and writers. (**Then they were returned to God**, **their true Master**) To judge them with His wisdom (**Indeed**, **His is the judgment**, **and He is the quickest of reckoners**.) He is held accountable, judged, and implemented in the shortest possible time, because the truth is clear, the ruling is final, the punishment is prepared, and everything is accomplished by mere will.

Say: **Who will save you? Verse 63-67**:

(**Say**, "**Who will save you from the darkness of land and sea? You call upon Him in humility and in secret**. **If He delivers us from these**, **we will surely be among those who are thankful**." (**63**) **Say**, "**God will save you**." (**64**) **Say**, "**He is capable of sending upon you a torment from above you**, **or from under your feet**, **or He will classify you as sects**

And some of you will taste the violence of others. **See how We explain the verses that they may understand**. (**65**) **And your people denied it**, **but it is the**

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truth. **Say**, "**I have no representative over you**." (**66**) **For every report there is established news**, **and you will know** (**67**))

the language :

What is meant by darkness here is adversity and terror. A day in which there is severity is said to be a dark day. He was confused about the matter if he did not explain it, and mixed some of it with another. The Shiites are sects, and each sect is a separate Shiite. Jurisprudence is understanding something based on its evidence. The stable is the place of stability of the thing or its time.

Parsing:

A sentence called him is an adverb of an object that will save you. And supplicating is a noun in the adverbial case, i.e. supplicating. And those above you are attached to an omitted attribute of torment. And Shia is a state of effect that confuses you. How is the effect of spending? And the agent has a redundant ba, the agent is a predicate not, and you are related to the agent. Every predicate has an antecedent, and a stable subject has a posterior subject.

Meaning:

(**Say**, "**Who will save you from the darkness of land and sea? You will call upon Him in supplication and in secret**."). The darkness of land and sea is a metaphor for the hardships and pains that a person faces in his journey on land and sea, and we are sympathetic to them by air after we have entered the space age, which is more dangerous than land and sea. The meaning is: Ask, O Messenger, of the polytheists and the ungrateful. Ask them: To whom?

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They seek refuge in times of difficulty, and they supplicate privately and publicly. Do they seek refuge in God, or in those whom they worship besides Him?

When interpreting verse 41 of this Surah, we said: Innate nature automatically recognizes its Creator, but the veil of imitation and whims prevents their rays from being seen, and in times of adversity this veil is lifted, and man expresses his pure and pure innate nature. No one escapes these adversities, no matter who he is. Even a healthy person fears misfortunes and is afraid of a bad outcome if he is sane. Imam Ali (peace be upon him) said: What is an afflicted person who is severely afflicted by the affliction more in need of supplication than a healthy person who is not safe from affliction?

(**If He saves us from this**, **we will certainly be among those who are thankful**.). That is, they are loyal to God alone in times of distress and fear, and they make vows to themselves to unite God and thank Him if He delivers them from the darkness of land and sea. Then, when they move to security and prosperity, they commit polytheism and transgression. Science has proven that weakness of character and will adapts to circumstances, just like water takes on the color of a vessel.

(**Say**, "**May God save you from it and from every distress**.") You should have magnified God's grace and thanked it (**Then you associate**) But after He bestowed upon you salvation, you exchanged God's blessings for disbelief and polytheism.

(**Say**: **He is able to send upon you a torment from above you**.) Like lightning and storms (**Or from under your feet**) Such as eclipses and earthquakes (**Or he will confuse you into sects**) That is, he will confuse you, or make you into rival factions with which you will not be able to stand, or he will cause one of you to be in a war and quarrel with himself, being satisfied in the evening with what he was

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angry with in the morning, and vice versa, so his condition is disturbed, and his affairs are not settled. (**And make you taste the misery of one another**). That is, killing each other (**See how We interpret the verses so that they may understand**.). God Almighty gives people clear arguments and evidence of the truth from sense, reason, and conscience, and gives examples of these in various ways, so that they know the truth and follow it, and falsehood and avoid it, and whoever disagrees, the argument is established against him, and he deserves to be punished.

(**And your people denied it**, **but it is the truth**.). The speech belongs to the Prophet (PBUH), and his conscience refers to it

To the Qur'an, which speaks with evidence and clear evidence, and to punish those who deny it (**Say**, "**I am not a guardian over you**."). Rather, he is a bringer of good tidings and a warner who delivers what he was sent with, and leaves the matter of reckoning and punishment to God alone.

(**For every stable piece of news**). It is permissible for the stable place to be the place of stability of something, or the time of its stability, and the meaning is that for every news that God informs of a time or place, it will take place without delay. (**And you will know**) The time for it to happen, and it contains a threat and a threat to deny the truth.

Until they delve into another conversation, **verse 68–70**:

(**And when you see those who delve into Our verses**, **turn away from them until they delve into a conversation other than that**, **or Satan will cause you to forget**, **so do not sit with them after remembrance**. **The wrongdoing**

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people (68) **And those who fear them are not responsible for their account of anything**, **but only a reminder that they may become fearful**. (69) **And leave behind those who take their religion as play and amusement**. **And the life of this world has deceived them**, **and remind them of it**, **lest a soul be afflicted for what it has earned; it will have no guardian or intercessor besides God**, **and if it does justice**, **no justice will be taken from it**. (70) **Those are the ones who have been oppressed for what they have earned**. **They will have a drink of boiling water and a painful punishment because they disbelieved**. (70))

the language :

He waded into the water and entered into it, and waded into the conversation and continued to speak falsehood.

Memory is used to remember, which is what is meant by (**After the anniversary**) It is used as a reminder, which is what is meant by (**But a memory**). Valiant refers to imprisonment and prevention. It is said that he is brave and valiant, that is, he prevents himself and withholds it from his opponent, and if a soul is valiant, that is, it is imprisoned and held hostage for what it has earned. And justice is equated with the meaning of redemption. And the intense heat.

Parsing:

The pronoun in something else refers back to the meaning of the verses, which is the Qur'an. And from something of an addition, and something is a subject and its predicate is on those, and from their account is related to something deleted immediately from something, and the estimation is something whatever from their

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account, and the pronoun of their account refers to the Khadhis who indicated that they are engaged, and the remembrance is an absolute object, that is, they mentioned a reminder. And their religion is the first object to take, and play is the second object. The world is an attribute of life. And you curse and basal with the infinitive of the object for its sake, so that it may be remembered by it. Wali is a noun that is not, and it has its predicate, and besides God in the adverb there is a wali. Every justice has an absolute effect, because each is given what is added to it. And those who are absalu are subject and predicate, and in general they have a sweet drink from the waw in absalu.

Meaning:

(**And when you see those who delve into Our verses**, **turn away from them until they delve into a different hadith**.). Its interpretation is given in verse 139 of Surat An-Nisa.

(**Or Satan will cause you to forget**, **so that you will not sit after the remembrance with the wrongdoing people**.). The speech is ostensibly for the Prophet, and what is intended is someone else in reality, because the Prophet is infallible from disobedience, error, and forgetfulness. Otherwise, his words, actions, and reports would not be a strong proof and conclusive proof that does not accept debate and debate.

(**And there is nothing upon those who fear from their account**, **but a reminder that they may become fearful**.).

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That is, the pious believers do not have to do anything to follow the disbelievers who delve into the verses of God, but they remind them and forbid them so that they may avoid delving into the verses of God Almighty.

As for the following verse, it contains matters:

1. (**And leave those who take their religion as a game and amusement and are deceived by the life of this world**.) The matter was apparently directed at the Prophet, and it occurred to him and to those who followed him among the believers. God Almighty commanded them to abandon associating with those who took their religion as play and amusement, and He did not command them to neglect them and not warn them, because the Almighty said: (**And remind of it**) Warning order.

Everyone who is affiliated with one of the religions and does not respect and sanctify all its principles and rulings has taken his religion as a game and amusement. Whoever takes advantage of the religion, or describes one of its rulings in a way that calls for ridicule and ridicule, is one of those concerned with the Almighty's saying: (**They took their religion as a game and amusement**). There is no doubt that someone who does not belong to a religion is better than someone who belongs to a religion who mocks its rulings and principles, because in reality this person has taken playing and having fun with religion as his religion.

2. (**And remind by it that a soul should be tortured for what it has earned, having no guardian or intercessor besides God**.). After God Almighty commanded the Prophet and the believers not to associate with those who took their religion as a game, He commanded them to remind them of the Qur'an those who delve into God's verses and manipulate the religion so that they will not be taken

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into account of the crimes and sins their hands have earned on a day in which they will find no helper to help them besides God, nor an intercessor to intercede for them with God. (**And if she equals all justice, it will not be taken from her**.). Justice here means the ransom, and the meaning is that just as the infidel will not find a guardian or an intercessor on the Day of Resurrection, likewise no ransom of any amount will be accepted from him. Al-Razi said: If a person imagines how to be punished in this way, he will almost tremble if he commits disobedience to God.

(**Those who have been tortured for what they have earned will have a drink of hot water**.). Those are a reference to those who took their religion as a game, and became arrogant with what they earned, that is, they became dependent on their deeds. As for his saying: (**For them is a drink of hot water and a painful punishment**.) It is a statement of punishment for their disbelief and disobedience. .3

Say: "**Call on other than God." Verse 71–73**:

(**Say, "Call upon other than God that which neither benefits us nor harms us, and we will be turned back on our heels after God has guided us, like one whom the devils have tempted on earth, bewildered, who has companions." They call him to guidance. Bring to us. Say, "Indeed, the guidance of Allah is the guidance, and our command is to submit to the Lord of the worlds." (71) And to establish prayer and fear Him, and it is He who To Him you will be gathered (72) And it is He who created the heavens and the earth with truth, and on the Day when He says, "Be," His word will be the truth, and His is the dominion on the Day when the trumpet is blown, a Knower. The unseen and the witnessed, and He is the Wise, the All-Aware (73)**)

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the language :

Butts is the plural of buttocks, which is the back of a man, and the Arabs say about someone who is incapable after being able to: he relapses or turns back on his heels. And the wandering wanderer who does not know what to do? The pictures in language are the horn, and people have pierced the horns of deer and other things, and made them into trumpets to blow.

Parsing:

Such as "māḥī kāf" in the meaning of "proverb" in the accusative position of an adjective for a deleted absolute object, i.e. we return a response like the response of the one I craved. A state of confusion from his conscience captivated him. It has companions: subject and predicate, and the sentence is an adjective for hiran. Let us acknowledge the lam in the sense of ki, and that it is implied

After that, the infinitive noun is in the genitive case, related to our command, and the appreciation is that we commanded this for Islam. And if they establish prayer with kindness, let us greet. And the word "day" is in the accusative case, meaning (**His words are the truth**). The subject of "be" is a hidden pronoun that refers to the omitted thing, that is, he says to the thing "be" and it is. The world of the unseen is a deleted subject predicate, that is, he is the world of the unseen, and it may be an attribute of the one who created the heavens and the earth.

Meaning:

(**Say**, "**Call upon other than God that which neither benefits us nor harms us**.") The Greatest Messenger (PBUH) called on the polytheists to worship God, so

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they in turn called him to worship their idols, and it was said: They suggested to him that he worship their gods with them, and that they worship his Lord with him in return for his worship of their idols, and whatever it may be, God Almighty commanded him in this verse to say to them in condemnation: How can we abandon the worship of the beneficial and harmful God to worship that which has neither benefit nor harm for itself? (**And we will be returned on our heels after God has guided us**.). Returning to the heels is a word said to one who turns backwards, and no one is more backward and backwards than one who turns away from truth to falsehood, and from monotheism to polytheism.

(**Like the one whom the devils have tempted on earth in confusion**. **He has companions who invite him to guidance**. **Come to us**.). This is an example given by God Almighty to those who turn away from monotheism and turn to polytheism or atheism. It can be summed up by the fact that such a person is like a man who was with a caravan traveling on the path of safety and security, but he abandoned it, and wandered on his face in the desert, lost, not being guided to anything. Just like one who is lost to Satan due to his possession, so his companions took pity on him and called him: Come to us... This is the path to salvation, but he did not respond to his astonishment and confusion. Its end was disaster and destruction.

(**Say**, "**Indeed**, **God's guidance is the guidance**."). This graphical structure indicates that God's guidance is beyond doubt, just as it indicates that guidance is limited to God alone in everything, in doctrine, legislation, morals, and situations.. Any belief, idea, or any action that does not coincide with God's guidance is ignorance and misguidance. (**And we are commanded to submit to the Lord of the Worlds**). This is from the point of view

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The specific is mentioned after the general, because God's guidance includes everything that God has commanded and forbidden, and the purpose of mentioning Islam specifically is to draw attention to its greatness. (**And establish prayer**). For there is no guidance, and even no Islam, without it, for it is the pillar of religion, if it is accepted before anything else, and if it is rejected, it is rejected as anything else, and fear Him: Conscience returns to the Lord of the Worlds, and God Almighty commanded piety after commanding prayer, because neither prayer nor faith is true without piety, so truly worshiping God is walking on His method, and obeying Him in all of His rulings, not in some without others.

(**And He is the one to whom you will be gathered**). God Almighty said: (**And every soul came with it a driver and a witness**.) - 21 BC, a driver takes her to her place of gathering, and a witness attests to what she has prepared for this day.

(**It is He who created the heavens and the earth in truth**). The truth here is an indication that the universe has laws that govern it, and our laws follow them steadily, preventing chaos with which nothing is ever right.. This is a strong indication that there is someone who manages the matter, and rewards every soul for what it has earned.

(**And on the Day when He says**, "**Be**," **His word will be the truth**.). In speech, there is deletion, introduction, and delay, and its origin is as follows: His saying: "The truth is the day He says to the thing, 'Be,' and it is," and its meaning is that God's saying will inevitably occur, and that becomes clear and clear to the eye on the day He says to the thing, "Be," and it is, whether he said this saying on the day creation began, or on the day He returns it, and in a word: God's saying designated

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His action in creating the thing from nothing, and in restoring it to what it was after its dissolution and the separation of its parts. (**And to Him belongs dominion on the Day when the trumpet is blown**). The blowing of the trumpet is a metaphor for resurrecting those in the graves, and the meaning of his ownership of this resurrection is that he is the one who brings the dead back to life.

With the Sufis:

(**The world of the unseen and the witnessed**). The unseen is what is hidden and hidden, such as the angels, the resurrection, and what a person conceals within himself, and what is witnessed is what is apparent, such as the earth and the sky, and what

Man does it openly, and this division is correct in relation to man, but in relation to Him, the Almighty, there is nothing hidden from Him, neither on earth nor in heaven.

Yes, the people of Sufism claim for themselves the revelation of the unseen. Ibn al-Arabi said in Al-Futuhaat al-Makkiyah, Chapter Three Hundred and Two: The people of God have eyes with which they see, ears with which they hear, hearts with which they reason, and tongues with which they speak other than these eyes, ears, hearts, and tongues; With those eyes they bear witness, with those ears they hear, with those hearts they understand, and with those tongues they speak, so their words are correct. (**He is the Wise**, **the All-Aware**) He alone has no partner in managing creation according to His wisdom, and in knowledge of hidden things and secrets.

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So let him fear God who claims that he has two hearts, two tongues, four eyes, and similar ears.

Abraham with his father and his people, verse 74–79:

(And when Abraham said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in clear error." (74) And thus We showed Abraham the kingdom of the heavens and the earth. And that he may be of those who are certain. (75) Then when the night closed upon him, he saw a star. He said, "This is my Lord," and when it set, he said, "I do not like those who descend." (76) Then when he saw the moon rising, he said, "This is my Lord." So when Did he not say, "If my Lord does not guide me, I will surely be among the misguided people." (77) Then when he saw the sun rising, he said, "This is my Lord. This is greater." When it set, he said, "O my people, I am innocent." Of what you associate with Him (78) Indeed, I have turned my face toward Him who created the heavens and the earth as an upright, and I am not of the polytheists. (79))

the language :

The kingdom of God is His authority and greatness. And the night's paradise is his cover. The disappearance of something after its appearance. The emergence of something is the beginning of its emergence. He created the heavens and the earth and brought them into existence without any previous example. And the Hanif who leans away from error.

Parsing:

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And when Abraham said, that is, remember when he said. Azar is a substitute for its father, and it is forbidden from morphology due to the weight of the verb and the dictionary or scholarly word. Likewise, "kaf" means a proverb in the accusative case, in the absolute object, "to show Abraham," that is, "to show Abraham as he saw his father and his people." Let the waw be used for resumption, and it is in the accusative case, with a pronoun after the lam, and the accusative infinitive is in the genitive case with the lam, and is related to a deleted verb, and the appreciation and to make it one of the certain ones we showed him. And it appeared as a state of the moon, and it is not correct for it to be the second object of saw, because seeing here is visual, not cardiac, and its example is baza'.

Meaning:

(**And when Abraham said to his father Azar**, "**Do you take idols as gods? Indeed**, **I see that you and your people are in clear error**."). The apparent meaning of the verse clearly indicates that Azar is a real father to Abraham Al-Khalil (peace be upon him), and that he was a polytheist who worshiped idols, and that Abraham forbade him from polytheism and called him to monotheism. This is the meaning of the verse that comes to the understanding of the world and the ignorant alike, without explanation or interpretation. However, the commentators have gone on at length and disagreed: Is Azar a real father to Abraham, or a metaphorical father? This difference stems from another difference, which is: Must all fathers and grandfathers of Muhammad (PBUH) be monotheists, and it is not permissible for there to be a single polytheist among them, or is it permissible for there to be a polytheist and a monotheist among them? Some scholars wrote special treatises on this matter.

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The Shiites said: All of Muhammad's fathers and grandfathers were monotheists, based on the hadith: I continued to move from the loins of the pure to the wombs of the purified, until God brought me out into this world of yours. They said: The real father of Abraham was named Terah, and that Azer was his father's brother, or his maternal grandfather, and the word father was given to him figuratively. (1). Al-Alusi said in his interpretation: A large number of Sunnis are based on this, meaning that they hold the same opinion as the Shiites.

But the author of Tafsir Al-Manar and Al-Razi said: The Sunnis do not agree with the Shiites in this opinion, and they allow the Prophet's ancestors to have had a polytheist or an atheist. The apparent meaning of the Qur'an is with the Sunnis, especially its saying: (**And mention in the Book Abraham**. **Indeed**, **he was a truthful and prophet when he said to his father**, "**O my father**, **why do you worship that which neither hears nor sees**, **nor is of any use to you?**") - 42 Maryam.

In any case, there is no point in this dispute, and expanding on it is useless, because it has no connection to the Islamic doctrine. What is required of a Muslim is to believe in the prophecy of Muhammad (PBUH) and his infallibility, and that he is the master and seal of the prophets. As for believing that all his fathers and grandfathers are monotheists, and that he supported Abraham's uncle, not his father, this is not part of the Islamic doctrine in any way.

(**And thus We showed Abraham the kingdom of the heavens and the earth**.). What is meant by this is that God Almighty, just as God Almighty revealed to Abraham the error of his people in their worship of idols, also revealed to him the wonders of the heavens and the earth, so that he could infer the existence, unity, and greatness of God through their wonderful organization and strange creation. (**And**

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to be among those who are certain) He believes on the basis of proof and evidence, and this verse indicates two things:

The first: The Islamic doctrine is based on freedom of opinion and mind, because God Almighty did not require belief in it until after He established evidence for it and called on them to consider it.

Second: The evidence that he established for his existence is simple and easy for all understanding

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(1). It has been reported that Abdul Muttalib, the grandfather of the Prophet (PBUH), swore that if he had ten sons, he would sacrifice one of them, and that the arrow fell on Abdullah Abi Muhammad (PBUH). This contradicts the saying that all of the Prophet's grandfathers were following the religion of Abraham.

It does not require effort, science or philosophy. It is enough for a person to look at the wonders of the universe and the system that governs it to be guided to his creative Creator and Maker.

(**When night fell upon him**, **he saw a star and said**, "**This is my Lord**."). The people of Abraham worshiped the planets instead of God, so he wanted to lure them to the truth, and draw them to the logic of reason and nature with gentleness and gentleness. So he waited until night fell upon him and covered the earth with its darkness, and he saw one of the stars that they worshiped, so he said in imitation of their claim: This is my Lord. So they were reassured by him, and when the planet set

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and went below the horizon, he awakened their minds and drew their attention to the fact that the gods do not fluctuate and change, and nothing obscures them.

(**When he saw the moon rising**, **he said**:) To lure them and appeal to their hearts: (**This is my Lord**) Because it is brighter in light and larger in size than the first (**When he left**, **he said**, "**If my Lord does not guide me**, **I will be among the misguided people**.") It indicates that he is not confident in these stars, and that he has not yet found his way, and he asked God to save him from this confusion.

(**So when he saw the sun rising**, **he said**, "**This is my Lord**, **this is the greatest**." **And when it set**, **he said**, "**O my people**, **I am free from what you associate with others**."). The first, second, and third experience has passed, and the doubt remains as it was. Therefore, one must disavow the worship of the planets, because they do not deserve worship, nor do they deserve veneration. After declaring his disavowal of their gods, he turned his heart to the Creator of the universe, and said: (**Indeed**, **I have turned my face to Him who created the heavens and the earth**, **being upright**, **and I am not of the polytheists**.). This is the inevitable result of a careful look and honest thinking about anything in this universe. Only one look, with detachment and contemplation, at any picture of this world leads inevitably to the firm certainty that God alone is the Creator of the heavens and the earth.

Do you argue with me about God? Verse 80–83:

(**And he argued with his people**, **saying**, "**Are you disputing with me about God when He has guided us and I do not fear what you associate with Him?**"

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Therein unless my Lord wills anything. My Lord encompasses all things in His knowledge. So will you not remember? (80) **And how can I fear what you have associated with Him while you do not fear that you have associated with Allah? Unless He has sent down to you authority therewith, which of the two parties is more deserving of security, if you only knew?** (81) **Those who believe and do not mix up their faith with wrongdoing. It is they – theirs is security, and they are guided.** (82) **And that is Our proof which We gave Abraham against his people. We raise in rank whomsoever We will. Indeed, your Lord is All-Wise, All-Knowing.** (83))

the language :

The argument is applied to the evidence that proves the truth, and it is applied to what the plaintiff uses as evidence to prove his claim. As for the argument, it is the argument and exaggeration in establishing the argument. And Sultan Al-Burhan. They were not dressed or mixed.

Parsing:

Whatever you associate with conscience returns to God. And I curse you that my Lord wills with an infinitive in the accusative case on the interrupted exception, i.e. I fear nothing but the will of God. And the science of discrimination. How can it be a predicate for the subject if it occurs before what cannot be dispensed with, such as how are you, and a condition or an absolute object if it comes before what is dispensable with, as in the verse, and accordingly its place is the accusative as an absolute object on the meaning of any fear I fear, or a state, i.e. in any case I fear. And those who believe are a first subject, and those are a second subject, and security

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is a third subject, and they have its predicate, and it is with its predicate the second predicate, and this is with its predicate. First news. This is our argument as a predicate and a predicate. And a sentence we gave is an adverb. Degrees in the genitive case are deleted.

Meaning:

(**And his people argued with him**) After Abraham (peace be upon him) presented to his people the conclusive proof based on the logic of reason and common sense, and proved with it the corruption of their worship of idols and the stars, after this they presented their weak arguments against him, and said to him in what they said: (**Our parents are obedient**) They feared the oppression of their gods against him, so Abraham responded to them (**He said**, "**Are you arguing with me about God when He has guided me?**"). That is, what is this pilgrimage in God, and He has guided me to know Him from within myself and from the universe, and it was mentioned in verse 71 (**Indeed, God's guidance is guidance**) What is beyond doubt, and anything other than it is ignorance and misguidance.

As for fear of their gods, he answered it by saying: (**And I do not fear what you associate with Him**) Without God, because He neither harms nor benefits, nor sees nor hears (**Unless my Lord wills something**) This is when God drops an idol on my head, making it radiant, or a cloud of meteors from the stars that burns me... Therefore, I must fear God alone, not the idols and the planets. (**My Lord encompasses all things in knowledge**) I am not afraid that something bad will happen to me without his knowledge and will (**Don't you remember?**) Your gods

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are nothing, and God alone is the one who harms and benefits, because He is the Creator of everything.

(**How can I fear what you have associated with Him when you do not fear that you have associated with God that for which He has not sent down to you any authority?**). What is meant is that you have associated idols and the stars that they worship, and what is meant is that you have made partners with God, making them partners with God, and the meaning is: Do you want me to fear your powerless created gods, while you do not fear your claim and making partners with God? This claim, which is pure slander, has no proof or evidence for it! .. And in a clearer expression, Abraham said to them: Do you fear me because of what I have no power over, and you feel safe when you have slandered and attacked the One who has all power and glory? ..(**Which of the two groups is more deserving of security**, **if you knew?**) The group that believes in God, the Strong, the Mighty, and disbelieves in the weak partner, or the group that believes in the weak, humiliated, and disbelieves in the Strong, the Mighty! ..

(**Those who believe and do not mix their faith with wrongdoing – these will have security and they will be guided**.). This is a statement of the surviving party from the two groups, and that they are the ones who are sincere to God in their faith and have not been confused

With this faith, there is no association with a belief, nor in obedience to the desires of any created being, whoever he may be. These alone are the ones who are safe and guided.

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(**And that is Our proof that We gave Abraham against his people**.). That is, those irrefutable arguments with which Abraham roused his people - We inspired them with him.. And in this verse there is a clear indication that the prophets, and those scholars who were guided by their guidance, are the tongue and statement of God, and that whoever attacks them is responding to God himself, as stated in the hadith. (**We raise the grades of whomever we want**) You can find its explanation in the Almighty's saying: (**God will raise those who have believed among you and those who have been given knowledge in degrees**.) - 11 Arguing. The reason for a person's elevation before God is faith and knowledge, and each of them has degrees, high and low, and Abraham (peace be upon him) reached the highest of them, until he became a friend of the Most Merciful. (**Indeed**, **your Lord is All-Wise**, **All-Knowing**) Wise, free from tampering and lust, knowledgeable of the ranks and degrees that every human being deserves.

And We gave him Isaac and Jacob, verses 84-90:

(**And We gave him Isaac and Jacob; each of them We guided**, **and Noah We guided before**, **and from his descendants David and Solomon and Job and Joseph and Moses and Aaron and so on**. **We reward the doers of good**. (84) **And Zakariya**, **and Yahya**, **and Jesus**, **and Elijah**, **each of the righteous**. (85) **And Ishmael**, **and Elisha**, **and Jonah**, **and Lot**, **and each of them We have favored over the worlds**. (86) **And from their fathers**, **and their offspring**, **and their brothers**, **and We chose them and guided them to a straight path**. (87) **That is the guidance of God; He guides thereby whomsoever He will of His servants**. **And if they had associated others**, **what they were doing would have been nullified from them**. (88) **These are those to whom We gave the Book and the wisdom and the prophecy**.

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But if these people disbelieve in it, then indeed We have entrusted it to a people who are not disbelievers in it. (89) **Those are the ones whom God has guided, so follow their guidance**. **Say**, "**I will not ask you about it**." **It is nothing but a reminder to the worlds** (90))

Parsing:

Both our guidance, both the effect of our guidance. And Noah is like him. The pronoun "his descendants" refers to Noah, because he is closer in male than Abraham, and because among the following prophets are named Lot, who is Abraham's nephew, and not from his descendants. David is the object of a deleted verb, meaning, and from his descendants We guided David, Solomon, etc. And also in the sense of like an adjective for a deleted infinitive, that is, we will be rewarded for something like that. Each of the righteous is a subject and a predicate, and the sentence is an object that has no place in grammatical analysis. Both are in effect due to our virtue. Among their fathers is a conjunction of both, that is, We favored both of their fathers. The letter "ba" in "bkafirin" is redundant, and "kafirin" is a predicate not. With their guidance, it is related to iqtada, and the ha in iqtadah is the stop, and it is called the haa of silence.

Meaning:

In these verses, Glory be to Him, He mentioned 18 prophets, including Abraham, and referred to some of their fathers, descendants, and brothers, and described all of them with benevolence, righteousness, and guidance. And God Almighty bestowed wisdom and prophecy on the aforementioned prophets, and bestowed upon some of them the revelation of the Book. The intention of this is for Muhammad (PBUH) to

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protest to the Arabs that their grandfather Abraham and many of his sons were monotheists, and also to take him as the greatest messenger. Among the prophets presented above are role models in calling to God and being patient in the face of harm in its path. This is a summary of what is included in the seven verses, and it is clear and does not need to be extended in explanation and explanation, however

Some commentators refused except for lengthening, so they departed from the topic of interpretation to what has nothing to do with it or with life.

It should be noted that the names of the prophets mentioned in the verses are not mentioned in order of time or virtue, and they are mentioned as an example, without limitation.

(**And We gave him Isaac and Jacob**) Pronoun in (**for him**) It goes back to Abraham, and Isaac his son, who was directly crucified, and his mother Sarah, and Jacob the son of Isaac, and the son of the son son. The Almighty said: (**So We gave her the good tidings of Isaac**, **and after Isaac**, **Jacob**.) - 71 Hood. (**We all guided him**) From Isaac and Jacob (**And Noah We guided before**) Because he is older than Abraham, (**And from his descendants**) The pronoun refers to Noah because it is closer in mention, and it was said: to Abraham. (**David**, **Solomon**, **Job**, **Joseph**, **Moses**, **and Aaron**) That is, We guided these as We guided Noah, Isaac, and Jacob (**And thus We reward the doers of good**) Because God Almighty rewards the doer of good with good deeds, whether he is a prophet or not, just as He rewards the one who does wrong by doing something good, whether white or black.

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(**And Zechariah**, **and Yahya**, **and Jesus**, **and Elias**) These are also those whom God has guided (**All of the righteous**) Everyone who uses his talents for his own good and the good of people is good, and a reformer as well.

Al-Hassan and Al-Hussein, **the sons of the Messenger of God**:

Al-Razi said in his interpretation of this verse: It indicates that Al-Hassan and Al-Hussein are from the descendants of the Messenger of God (PBUH) because God Almighty made Jesus from the descendants of Abraham, even though he is not related to Abraham except through the mother. Likewise, Al-Hasan and Al-Hussein are from the descendants of the Messenger of God, even if they are related to him through the mother. It is said that Abu Jaafar Al-Baqir cited this verse as evidence according to Al-Hajjaj Ibn Yusuf.

The author of Tafsir Al-Manar said: I say in the chapter, the hadith of Abu Bakra according to Al-Bukhari, with a chain of transmission traceable to the Prophet: This son of mine is Sayyid, meaning Al-Hassan, and the word "my son" does not apply among the Arabs to the sons of daughters, and the hadith of Omar in the book "Ma'rifat al-Sahaba" by Abu Nu'aym is traceable to the chain of transmission:

And every child of Adam, then their agnates are to their father, except for the children of Fatima, for I am their father and their agnates. People have agreed on this, and they say about the children of Fatima, the children of the Messenger of God (may God bless him and grant him peace), his children, his family, and his household.

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The meaning of these words is that the children of Fatima (peace be upon him) are not the children of the Messenger of God (peace be upon him) in language, but they are his children according to the law, because the Messenger said: I am their father and their descendants, and they are also his children by custom, because people have tended to say: The children of Fatima are the children of the Messenger of God, his sons, his family, and his household. Sunni and Shiite scholars have unanimously agreed that the law in the meanings of words takes precedence over custom and language, and that custom takes precedence over custom. Language, because the wise man addresses people with what comes to their understanding, not with what is written in the dictionaries of the language. If a word is mentioned in a verse or narration, and we find a special explanation for its meaning in the Book of God or the Sunnah of the Prophet, then the word is carried with this special meaning, and it is called the legal meaning, and the linguistic and customary meaning is neglected. If we do not find an explanation for it in the Qur'an and Sunnah, then it is carried according to what people understand of it, and it is called the customary meaning. If people do not understand it, A specific meaning is based on the meaning found in language dictionaries.

Based on this, the legal meaning comes in the first degree, the customary meaning in the second, and the linguistic meaning in the third. It has been established by law and custom that Al-Hasan and Al-Hussein are the sons of the Messenger of God, so that is necessary, and the language is neglected, because it is governed by law and custom.

As for the secret, that Al-Hassan and Al-Hussein are the sons of the Messenger of God, even though they are not his sons by language. As for this secret, the researcher will find it in the characteristics and virtues of Al-Hassan and their virtues. They are the same characteristics and virtues of the greatest Messenger... According to the researcher of the biography of Al-Hasan, Muawiyah bin Abi Sufyan was not fit for

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the kingship he had, and there is a pulsating vein in Al-Hasan. According to the researcher of the biography of Al-Hussein, the world narrowed for him with the presence of Al-Hussein, as He was fed up with his father Muawiyah before, with the presence of Al-Hasan.

(**And Ishmael**, **and Elisha**, **and Jonah**, **and Lot**) We guided them too (**And We favored each of them over the worlds**) In his time (**And from their fathers**, **their descendants**, **and their brothers**) Who, here is for differentiation, that is, and We favored some of each type of these, because among their descendants and brothers were

Unbelievers, in fact, Jesus and Yahya had no descendants or descendants (**And We selected them and guided them to a straight path**.) This praise and commendation is a prelude to the Almighty's saying: (**That is the guidance of God**, **by which He guides whomsoever He wills of His servants**.). That is, the guidance that must be followed is what the prophets brought, and this guidance can only be followed by those whom God has included with His kindness and success. (**And if they had associated others**, **what they were doing would have been nullified from them**.). That is, these prophets, despite their virtue and the greatness of their ability, had the slightest thing come out of them that implied polytheism, all their deeds would have been invalidated and in vain. The purpose of this reference is to point out that God Almighty deals with people by their deeds, not by their positions, and by the end upon which they die, not by the precedent with which they began their lives.

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(**These are those to whom We gave the Book**, **the wisdom**, **and the prophecy**.). These are a reference to those of the prophets mentioned above, and the Book is a genre that includes all the heavenly books that precede the Qur'an, such as the Books of Abraham, the Torah, the Psalms, and the Gospel. What is meant by ruling is knowledge of the decree and all that God has legislated regarding what is permissible and what is forbidden. (**If these people disbelieve in it**, **then We have entrusted it to a people who are not disbelievers in it**.). These are a reference to the polytheists of Quraish who denied the prophethood of Muhammad (PBUH) and aroused hostility towards him, and a pronoun by it refers back to prophecy, and what is meant by the people who are not in it are unbelievers, the immigrants and Ansar who believed in Muhammad and supported him.

(**These are those whom God has guided**, **so follow their guidance**.). These are a reference to the prophets mentioned above, and God commanded His most honorable Prophet Muhammad (PBUH) to follow their path in calling to the truth and to be patient in the face of harm in its path. (**Say**, "**I do not ask you for any reward for it**.") Because religion was not prescribed for making money or trading in it (**It is nothing but a reminder to the worlds**) The pronoun he refers to the Qur'an, and the speech clearly indicates that Muhammad was sent to all people in all times and places.

They did not appreciate God until He appreciated Him, **verse 91–97**:

(**And they did not estimate God as He deserved when they said**, "**God has not sent down anything to human beings**."

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Say, "**Who sent down the Book which Moses brought as a light and guidance to the people? You make it into writings**, **revealing it**, **and you conceal much**, **and you were taught what neither you nor I knew**." **Your fathers**, **say**, "**Allah**." **Then leave them in their midst playing**. (**91**) **And this is a Book We have sent down**. **Blessed is it**, **confirming what is before it**. **And that you may warn Umm al-Qura and those around it**. **And those who believe in the Hereafter believe in it**, **and they observe their prayers** (**92**))

the language :

The value of a thing is determined by the silence of the signifier, its amount and quantity. And Qartis is the plural of Qartas, which is what is written on paper, leather, and other things. The mother of villages is Mecca.

Parsing:

Right is an adjective for a deleted absolute object, that is, they did not value God with the right value He deserved. And when it was in the accusative place, they were able. And there is something of an addition and something of the object to be sent down. And light is a state of the book, meaning enlightening. The phrase We sent down is an attribute of a book, as well as blessed and authenticated. Umm al-Qura is a deletion of the genitive, meaning the people of Umm al-Qura.

Meaning:

(**And they did not estimate God as He deserved when they said**, "**God has not sent down anything to human beings**."). This verse indicates that during the time of the Messenger of God (may God bless him and grant him peace), there were

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people who denied the revelation from God to any of the people: They said, "God has not sent a human being as a messenger... but God, Glory be to Him."

It was not made clear who denied and said that, and for this reason the commentators differed as to who is concerned with the Almighty's saying: (**When they said**, "**God has not sent down anything to mankind**.") Do they mean Arab polytheists or Jews of Hijaz?

A group of commentators said: They are Arab polytheists. This statement is mentioned first: God commanded His Messenger Muhammad to confront the deniers with this question: (**Say**, "**Who sent down the Book that Moses brought as a light and a guidance for the people?**"). Obviously, this question is directed to those who acknowledge the prophecy of Moses and the Torah, and it is known that the Arab polytheists do not recognize Moses and his Torah, otherwise they would be among the People of the Book.

Second: God Almighty rebuked the deniers by saying: (**You make it into writings that you reveal**, **but you conceal much**.). That is, you distorted the Torah, revealing what was consistent with your desires, and concealing what did not agree with it. It is known that those who distorted the Torah were the Jews, not the Arab polytheists.

Another group of interpreters said that those who said that God had not revealed anything to a human being were the Jews, and they used two things as evidence: The first is that God commanded His Messenger Muhammad to respond to those who said this with the prophecy of Moses and the Torah... and it is a correct and refutation of the word. Then He confirmed this response by pointing out their

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distortion of the Torah, and the Almighty addressed them in rebuke: (**You will make it**) That is, the book of the Torah (**Cards that you show and hide a lot**).

This saying is closer to the apparent meaning of the verse than the first saying. (**And you were taught what neither you nor your fathers knew**.). This speech is addressed to the Jews as well, and the meaning is: How can you say - O Jews - that God has not sent down anything to a human being, even though you believe that Moses was a human being, and that the Torah was revealed to him, and you learned from it what you and your fathers had previously been ignorant of, and from that is that you were reading in the Torah the description of Muhammad before he was sent, and you did not know in detail who was meant, and why God sent him, and you knew that it was exactly what was meant, and you distorted it. You deleted what indicates arrogance and stubbornness

Say God. This is an answer to the previous question, which is (**Say**, "**Who sent down the Book that Moses brought as light and guidance?**"). This answer is necessary, and there is no escape from it, because

The Jews acknowledge that the Torah is from God, and because of their recognition, the argument and response to their statement is based: God has not revealed anything to human beings. (**Then leave them in their midst playing**). That is, speak the truth - O Muhammad - and leave the Jews to their falsehood, and do not care about their stubbornness and hypocrisy.. This is a threat to them and a warning, as well as belittling and belittling them.

With their stubbornness and hypocrisy... this is a threat to them and a warning, as well as belittling and belittling them. She asks: The Jews acknowledge the prophecy

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of Moses (peace be upon him) and the revelation of the Torah to him, as I presented - so how did God attribute to them a denial of the revelation and the mission in the first place?

The answer: They denied the revelation and the mission outwardly, but not in reality, out of stubbornness and arrogance on the part of Muhammad (PBUH): (**They denied it**, **and their souls were certain of it**, **unjustly and arrogantly**.) - 14 ants.

Prophets of God and natural scientists:

By the way, we point out that most natural scientists in this era, or many of them, believe in the existence of God because they saw that this universe that they deal with proceeds according to fixed and clear laws that control it and do not deviate from it in any way, and for this reason it is possible to monitor, measure and benefit from it, and this necessitates the existence of a higher power behind the universe that engineers and builds, and this power is God.

In a second expression, it is not necessary for a person to know the existence of something to try it in the laboratory and see it with his own eyes. Rather, it is sufficient for him to know knowledge that is not subject to doubt or possibility, whether this knowledge and certainty came to him from experience and sight, or from intuitive rational deduction. If the person of thought and consideration contemplates this universe scientifically, devoid of any impurity, he will inevitably come to knowledge of the existence of God. But the natural scientists who believed in God knowingly denied that He had messengers from among human beings to whom He revealed, and they said: Nature alone is the Book of God, and not the Torah, the Gospel, and the Qur'an.

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I have no doubt that if these scholars had given the study of the Qur'an a little more time than they gave to the study of nature, they would have been convinced that God has two books: the universe and revelation, and that man is indispensable to one of them. From the book of the universe he knows the kingdom of God and believes in it.

From the Book of Revelation, he learns the law of God, which illuminates for him the path of life and the paths of progress in it, and avoids the dangers and problems that hinder his progress forward.

Man was created to work in this life, and every worker must have a method that he follows in his work, because chaos does not lead to good, and God Almighty created man, and knows his secrets and secrets, his strength and weakness, and what benefits him and what harms him, so it is necessary, in this case, that he be the first reference for the method that he must follow in his work, just as is the case with the inventor of the car, the plane, and other tools and machines, where it is necessary to return. To Him in its use and the way to benefit from it, because He knows best what makes it right and what makes it bad, and there is no doubt that conveying the divine method to His servants and informing them of it is limited to the prophets and messengers, because they are God's tongue and statement, and this is the revelation itself. Whoever wants details should refer to our book: Islam and Reason, section on Prophecy and Reason.

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(**This is a book which We have sent down**. **Blessed is He who confirms what is before him**.). This is a reference to the Holy Qur'an, and the meaning is just as We sent down the Torah to Moses, so We sent down this Qur'an to Muhammad (PBUH), and it is of great benefit and benefit to those who know its rulings and

secrets and act upon them, and it also confirms the heavenly books that were sent down before to the prophets of God. Imam Ali (peace be upon him) said: Learn the Qur'an, for it is the best of hadith, and understand it, for it is the spring of hearts, and seek healing by its light, for it is the healing of breasts, and recite it well, for it is the best of stories.

(**And to warn Umm al-Qura and those around it**.). The Mother of Qura is Mecca, and it was called that because it contained the first house established for people to worship God.. Some Orientalists, and before them the Jews, claimed that Muhammad (PBUH) was sent to the Arabs only, and they used this verse as evidence, and they ignored verse 107 of the Prophets: (**And We have not sent you except as a mercy to the worlds**.). Verse 28: Sheba: (**And We have not sent you except as a bearer of good tidings and a warner to mankind**, **but most people do not know**.). The source of the Qur'an is one, and its words explain each other, and these two verses are an explanation of the Almighty's saying: (**And to warn Umm al-Qura and those around it**.) What is meant by this is that the call to Islam should first begin in the country of its owner, Mecca, until it has followers and supporters who preach it throughout the world.

The world, like any general call, begins where it is born, and then spreads to all other countries.

Moreover, it has been proven via transmission chain transmission that the Messenger of God (may God bless him and grant him peace) wrote to all kings and presidents calling on them to convert to Islam, and at the forefront of them were Chosroes,

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King of the Persians, and Caesar, Emperor of the Romans. The Orientalists knew this, but some of them concealed what they knew.

(**And those who believe in the Hereafter believe in Him**.). Pronoun in (**With it**) Returns to the Qur'an... No one reads the Qur'an with detachment and contemplation except that something comes out of it. If he believes in God, His Messenger, and the Last Day, his faith increases, and if he believes in God only, he believes in revelation and resurrection, and if he believes in God and resurrection without revelation, he believes in the prophets and the books revealed from heaven, especially the prophecy of Muhammad and the Qur'an, and if he is a disbeliever in God, he believes in it, because the Qur'an shows There is evidence for this, and it is urged to look into it, and by its nature it leads the fair researcher to knowledge and faith (**And they maintain their prayers**). So that they may have a permanent, close connection with God... He singled out prayer for remembrance, excluding acts of worship, because it is the pillar of religion and the foundation of faith, and it would deter the humble worshiper from immorality and evil.

Slandering God, **verse 93–94**:

(**And who is more unjust than he who invents a lie about God or says**, "**It has been revealed to me**" **when nothing has been revealed to him**, **and who says**, "**I will send down the like of what God has sent down**." **And if only you could see**, **then the wrongdoers are in The depths of death**, **and the angels spread out their hands**. **Bring yourselves out today**, **and you will be recompensed with a humiliating torment for what you used to say about God other than the truth**, **and you were You are disdainful of His signs**. (**93**) **And indeed you have come to Us singly**, **just as We created you the first**

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time, **and you have left what We granted you behind your backs**, **and we do not see with you intercessors**.

(**94**) **Those whom you claimed were partners among you**.)

the language :

Ghamarat is the plural of Ghamra, which is intensity. The letter "Hun" is added to the letter "Ha" meaning humiliation and humiliation, and "Fatha" means soft and easy.

Parsing:

(**He invents a lie against God**) Absolute object, such as sat, sitting. And whoever said, "I will come down," I will be kind to those who fabricated lies, that is, to those who said, "I will come down." And when the wrongdoers when is an adverb in the accusative case of petri, and the wrongdoers are a subject, and in ghumrat is attached to a deleted predicate for the subject. The angels are a source of knowledge, and they who extend their hands are a source of information. The phrase, "Get out of yourselves," is the object of a deleted saying, meaning, "They say, 'Get out.'" Fardi is a case of the waw in ṭātāmunā, which is forbidden from declension, as it is likened to three and four. And just as We created you, the kaf fi as means a proverb in the accusative position of an adjective for an omitted absolute object, meaning a coming like your coming the first time. Its subject is cut off, and its subject is deleted, which is indicated by the context of the speech, i.e. the connection is cut off, and between you is an adverb in the accusative case of cut off.

Meaning:

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(**And who is more unjust than he who invents a lie against God?**). And slandering a lie against God is that God Almighty invents things against him that have no source from the Book of God, the Sunnah of His Prophet, or from the intuitive mind, and this occurs through several things: among them is that He permits what God has forbidden, or prohibits what He has made lawful.

Among them is to describe God - intentionally - with something that He is not, or to assign to Him partners and equals, sons and daughters, and among them is to claim prophethood while not being a prophet, and the Almighty referred to this by saying: (**Or he said**, "**It was revealed to me**," **but nothing was revealed to him**.) This sentence is related to the Almighty's saying: (**He invents a lie against God**) It is a matter of connecting the particular to the general, and the same is true of His saying, Glory be to Him: (**And whoever says**, "**I will send down something like what God has sent down**"). That is, this accursed person claims the ability to write a book that rivals the Qur'an in its greatness. It was said: He is Abdullah bin Saad bin Abi Sarh, and another said: Rather, he is Al-Nadr bin Al-Harith.

The bottom line is that everyone who attributes something to God, without relying on what God and the Messenger say, or the intuition of reason, is a slanderer and a liar who deserves rebuke and punishment.

(**And if only you could see**, **when the wrongdoers are in the depths of death**, **and the angels spread out their hands**). The depths of death, its sorrows and pains, and the commentators differed as to what is meant by the angels extending their hands: Is what is meant by it actually extending them to a person when he is dying, or is it merely a representation and a metaphor for the horrors of death? We

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do not see a justification for this dispute, because reason does not deny the existence of angels, nor that they have hands that they extend, or tongues with which they speak, and the revelation of this has been received, so it must be believed. This principle is relied upon by all Muslim scholars to prove the doctrine and Sharia.

(**Bring yourselves out today**, **and you will be recompensed with the torment of humiliation because you used to speak about God other than the truth**, **and you were disdainful of His signs**.). All of this is from the words of the angels that they address the slanderers at the time of their departure from this life, and it is a rebuke and rebuke for their slander and denial of the truth.. And in the hadith: Whoever dies, his resurrection has occurred. Hence some knowledgeable people said: Man has two resurrections: the minor, which is death, and the major, which is resurrection. The angels' reprimand of whoever slanders God a lie during the minor resurrection is a warning to him of the horrors he will encounter in the greater resurrection. Imam Ali (peace be upon him) said: Death for a believer is like taking off dirty clothes, and removing chains and shackles to the most luxurious clothes and the most comfortable of homes, and for the infidel it is like removing luxurious clothes to the dirtiest and coarsest, and from comfortable homes to the ugliest and the greatest torment.

(**And you have come to Us singly**, **just as We created you the first time**.). You have come to us in the past tense, and its meaning is the future, meaning you have come to us, and the meaning is that man will meet his Lord tomorrow as he came out of his mother's womb, carrying nothing with him.. Oh how great it would be if he entered the depths of the earth as he came out of it, neither for him nor for him.. He came out of it, neither asking nor being responsible, and will return to it

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responsible for what his hands have put forward, but the questioner, and praise be to God, is fair and does not oppress anyone, and treats every one. How he treated people in his first life: good, then good, and evil, then evil.

Those who advocate the resurrection differed: Will a person be gathered with his spirit only, or with his spirit and body together? The meaning of the Almighty's saying: (**Just as We created you the first time**) It indicates the gathering of a soul and a body, because he was created with both: (**Just as We initiated the first creation**, **We will return it as a promise upon Us**: **Indeed**, **We will do it**.) - 104 Prophets.

(**And you left what We granted you behind your backs**.). Man returns to earth, leaving family and friends, money and power. (**And we do not see with you your intercessors whom you claimed to be partners among you**.) To God is like the idols, the stars, and other things that you used to worship and were loyal to the people of corruption and misguidance. (**It has been torn between you**) That is, you no longer have any connection with any of the things of this world (**And what you claimed has gone astray from you**.) Among the false claims of those whom you imagined were partners or intercessors with Him, and your hope was disappointed after the truth was revealed to you... And the happy one is the one who wins God's pleasure and forgiveness.

The living emerges from the dead. **Verse**: **95–99**:

(**Indeed**, **God is the One who separates love and intentions**, **He brings forth the living from the dead**, **and He who brings the dead out of the living**. **That is God**. **So how will you be saved?** (95) **So He created the morning and made**

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the night a rest. And the sun and the moon are reckoners. That is the decree of the Mighty, the All–Knowing. (96) **And it is He who has made**

For you are the stars that you may be guided by them in the darknesses of land and sea. We have detailed the signs for a people who know. (97) **And it is He who produced you from a single soul. So, it is a place of stability and a storehouse. We have detailed the signs for a people who understand.** (98) **And it is He who sends down water from the sky, and with it We bring forth the growth of all things. From it we produce green, interwoven grains, and from the palm trees, from their shoots, close to each other, and gardens of grapes, olives, and pomegranates, similar and dissimilar. Look at its fruit when it bears fruit and produces fruit. Indeed, in that are signs for a people who believe** (99))

the language :

He divided it into two parts, divided it into two parts, and split it into two parts, meaning it split into two parts. The word "morning" is the source from which the name "morning" is called, and the meaning of its breaking is "bringing it out of darkness." The inhabited dwelling, like a house, is derived from stillness, the opposite of movement. It is taken into account by adding the ha to count things and times. The stable is the place of decision, and the warehouse is the place of deposit. And overlapping, i.e. some on top of each other, is taken from the compound, like the overlapping of wheat and barley grains in their ears, and the pomegranate and pine seeds in their fruits. The pollen is the first thing that emerges from the palm tree on its sleeve. Qanwan is the plural of Qanu, which is a cluster of fruits. Nearby, easy

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to reach. The word "suspicious" and "similar" have one meaning, which is that some plants are similar to others in color, taste, and appearance, and some are not. And the ripeness of the fruit, it is said: the fruit is ripe when it reaches and ripens.

Parsing:

The sun is the first object of a deleted verb, and "Hisbana" is a second object, i.e. He made the sun and the moon "Hisbana", and "mstaqir" is a subject, and the predicate is deleted, i.e. some of them are stable, and like them, and stored. The first pronoun refers to plants, and the second pronoun refers to vegetables. And a superimposed characteristic of love. And from the palm trees related to the deleted news of Qanwan. And whoever pollinated it instead of palm trees by returning the tree. Proximity is an attribute of Qanwan. Gardens are attributed to the plant of everything, that is, We brought forth gardens from grapes. And from annaab related to the deletion of the adjective janat. Olives and pomegranates are a conjunction of plants, i.e. We produced olives and pomegranates with them. It is suspicious of all of the above mentioned plants.

Meaning:

In these verses, there are examples of the wonders of creation that no one can create except God alone, and they continue to indicate the existence of God alone, and they continue to indicate the existence and greatness of God. The examples were mentioned in the following order:

(**Indeed**, **God is the Creator of love and intentions**). If you place a grain of . 1 wheat, or a date pit, in the ground - for example - both the grain and the pit split

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from the bottom and the top, and from the lower crack emerge veins that descend into the ground, and from the upper crack a tree extends into the air, then the grain and the pit are gone, and the total becomes one body, some of it in the ground and some of it in the air, and there is no doubt that this process is based directly on its natural causes, such as soil and water. , the sun and the air, but they end with God alone, because He is the Creator of nature, the Cause of causes, and the Creator of the first matter with His word. (**Be and it is**).

Where did life come from?

(**He brings out the living from the dead**, **and He brings the dead out of the living**. **That is God**. **So how can you be judged?**).

It is not surprising that a living thing like itself is generated from a living creature, and that an inanimate object is separated from an inanimate object. Rather, it is surprising that an inanimate object is generated from a living thing, and vice versa. Someone said: Life is generated from natural forces.

We ask this person: Who created nature, its forces, and its interaction? If mere interaction was sufficient and sufficient to create life, without the intervention of divine providence, then why were natural scientists unable to create life in their laboratories, just as they manufacture kitchen utensils and the like, even though they had tried and created a thousand and one reactions, and after despair they declared that creating life was more difficult to achieve than an old man's return to his youth and childhood?

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Let us assume for the sake of argument that they succeed in creating a living cell. Do they succeed in creating an insect that operates in a system the way the most trivial insects do? Let us leave the human being and the human brain, and the animal and its wonders in its creation, and give examples of insects that we abhor, and for which we use pesticides. Specialists in the study of insects say:

Some of them live at minus 50 degrees Celsius, some of them live at this temperature above zero, some of them live in toxic air, some of them live in oil wells, and they have elaborate systems in their life and work. If a person invents rockets, satellites, and electronic minds, then it is certain that he cannot make in the laboratory the wing of a mosquito, or a cell from its wing. The human mind is great, but its greatness becomes an absolute impotence in the face of the enormous ability that created a mosquito or an ant. Or a bee!! All of these are self-evident...but the greatest misfortune is that we forget and do not look at what is deep within us, at a manifestation of the wise divine power. If we look, our faith in what is greater and in who is greater increases. All we need is faith, and all our faith needs is the mind, because faith without a mind is like a face without eyes.

Yes, we need to believe in God's power to explain with it what the minds of geniuses cannot explain. These minds have admitted their inability to explain life by nature, and many of their masters have resorted to what is beyond nature, to a wise and knowledgeable ability to explain the origin of life. (**That is God**, **so how can you be fooled?**). Einstein said: Our religious insight

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It is the guiding source of our scientific insight. Professor Tawfiq Al-Hakim commented on this in his book The Art of Literature, saying: This recognition is

undoubtedly a gain for the religion, as no one in the past – that is, a century ago – could have imagined scholars saying something like this about religion.

We comment on Al-Hakim's statement that the only secret to the recognition of twentieth century scientists like Einstein that religious insight is the origin and source of scientific insight is that the secret to this recognition is the progress of science in this century, and its delay in the past. The more science advances, the more religion gains supporters like Einstein who recognize its greatness and believe that it is the truth to which falsehood does not come from before it or from behind it.

(**He brought the morning and made the night a rest, and the sun and the moon a reckoning. That is the decree of the Mighty, the All-Knowing**.). In the previous verse, Glory be to Him mentioned as an example of His greatness the existence of life on earth, and He mentioned in this verse three heavenly examples: The first is that God Almighty brought the morning out of the night, which is a metaphor for the existence of the day in which man seeks his sustenance and manages his affairs. The second is that God Almighty created the night in which he can rest and rest from work during the day. The third is that God Almighty created the sun and the moon with a specific amount of speed and slowness, such that the earth has two movements: a movement that takes place in 24 hours, and on it is the cycle of counting days, and a movement that takes place in a year, and by it there are the four seasons, and on it is the cycle of counting the year. The Almighty said: (**It is He who made the sun a light and the moon a light and ordained it as stations so that you might know the number of years and the reckoning**.) – 5 Yunus.

She asks: Based on this, the existence of day and night is a result of the Earth's rotation, so what is the basis for attributing it to God?

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The answer: Because He is the Creator of the heavens and the earth, and to Him all causes end. In any case, the primary meaning of everything that is stated in these verses is that nothing of the things of the universe came into being by chance and arbitrarily, but rather it came from the All-Knowing, the All-Wise, who gave everything His creation and determined it by decree. (**That is the decree of the Mighty**, **the All-Knowing**).

(**It is He who made the stars for you so that you may be guided by them** .4 **in the darkness of land and sea**.

We have detailed the verses for a people who know). The stars here, except for the sun and the moon, are luminous, as the context of the speech indicates, and in the book: The Qur'an and Modern Science, the scholar of astronomy, Sir James Jennings, says: If we want to know the location of a house in the city, we ask about the name of the street that contains it, then its number, and it is said that the number of such-and-such is in such-and-such street. The same is true of the stars, for some of them are known by special names... and they are the most important signs that guide the navigator on his ship and the passenger in his car. And the traveler on his animal, and how many convoys at sea traveled on the map of the sky and the positions of the stars when the compass broke down.

(**And it is He who produced you from a single soul**, **a stable and a safe** .5 **place**. **We have detailed the verses for a people who understand**.). The soul from which everything arose is the first human being from whom all other human beings descended, which is Adam, and we spoke about that in detail when interpreting the first verse of Surat An-Nisa. Al-Razi mentioned six sayings to

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explain the Almighty's saying: So it is settled and deposited, there are six sayings: Most commentators say that the settled is the settling of the sperm in the loins of males, and the depositor is He placed it in the wombs of females.. There is nothing in the verse that indicates this meaning, nor any of the rest of the meanings that Al-Razi conveyed.

It is narrated on the authority of Imam Jaafar al-Sadiq (peace be upon him) that he divided the believer into two types: a believer with a sincere faith that is stable until death, and he is one whose words agree with his actions, and a believer with a shaky and hidden faith that departs from it before death, and he is one whose words contradict his actions. (**We have explained the verses in detail for a people who understand**.). Whoever does not understand and comprehend these universal proofs of the greatness of the Creator is one of those whom God has concerned by saying: (**Deaf**, **dumb**, **blind**, **they do not understand**.).

(**It is He who sends down water from the sky**, **and with it We cause all things to grow**.). Rain is the source of fresh water, and had it not been for it, the earth would have become a barren desert devoid of every trace of life. God Almighty attributed the sending of water to Him because He is the cause of causes, from Him they begin and to Him they end, no matter how long its cycles extend. (**So We brought out green from it**) A pronoun from it refers to the plant, and what is meant by greens is juicy and tender, meaning juicy, tender branches radiate from the plant.

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Al-Khidr was said here in the sense of green (**We come out of it with a compound love**) A pronoun from it refers to Al-Khidr, that is, ears emerge from

the branches like ears of wheat and the like, like the fruit of a pomegranate whose seeds overlap one another. (**And among the palm trees**, **its roots are close to each other**.) Its pollen is used instead of an inclusion of the palm tree by repeating the preposition, that is, we take out a qanwan from the palm tree's pollen, and the qanwan is the plural of the qanun with a kasra, and it is from the palm trees like a bunch of grapes, and they are close and easy to reach, or some of them are close to each other because of their abundance.

(**And gardens of grapes**, **olives**, **and pomegranates**). That is, we extract from plants these three types, and He, Glory be to Him, mentioned them as an example, and from them the remains are known. (**Suspicious and not similar**) There are some plants and trees that resemble each other in shape and taste, and some that do not resemble each other in them. (**Look at its fruit when it bears fruit and ripens**.)That is, consider how the fruit first appears small and has no benefit, then it changes from one state to another until it reaches maturity and becomes delicious and beneficial. (**Indeed**, **in that are signs for people who believe**.). What is meant by "people who believe" is not only those who actually believe, but rather those who respond to the call to faith and benefit from evidence and clear evidence. As for those with closed hearts, they pass through it like animals and worms.

In conclusion, the primary purpose of these earthly and heavenly examples is to be aware that the things of this universe, and the creativity and planning in them, are impossible for them to have come about by chance or accident in the eyes of nature and reason. They firmly state that everything in existence has come from will and design, and from great wisdom known to the learned and the ignorant, and nothing is more indicative of the invalidity of coincidence, as a principle, than the repetition of a single event whenever its cause is repeated.

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And they have appointed partners for God, verse 100–107:

(And they made partners with the jinn for God, and He created them, and created for Him sons and daughters without knowledge. Glory be to Him, Most High, above what they describe (100) Creator of the heavens and the earth. How? He is

He has a son, but He has no companion, and He created all things, and He is All–Knowing of all things. (101) That is God, your Lord. There is no god but He, the Creator of all things, so worship Him. And He is the Disposer of all things (102) Sights do not perceive Him, but He overtakes sights, and He is the Kind, the All–Aware. (103) Insights have come to you from your Lord, so who is If he sees, it is for himself, and whoever is blind does it, and I am not a guardian over you. (104) And thus do We alter the verses, so that they may say, "I have studied." And We will certainly make it clear to a people who know. (105) Follow what has been revealed to you from your Lord, there is no god but Him, and turn away from the polytheists. (106) And if God had willed, they would not have associated others, nor have We made you a guardian over them. You are a guardian over them (107))

the language :

They created a lie for him. And He is the Creator of the heavens and the earth, without any previous example. And the guardian agent. Overtaking means catching up and arriving. It is said: When the boy reaches maturity he catches up and catches up with the men, and I catch up with him with my sight and my sight catches up with him. Baseer is the plural of insight, and it has several meanings. What is meant

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here is the evidence and evidence by which a thing becomes visible as it is. We conjugate verses and present them in various ways. I studied, read and learned.

Parsing:

Partners are the first object to make the jinn a second object. Unknowingly, it is related to the deletion of the vowel from the waw in khurqu. And the Creator of the Heavens is a predicate of a deleted subject, i.e. He is magnificent

The heavens. And in the meaning of how, it is in the accusative case of the adverb "born", and it is perfect and the subject is "born". That is a predicate, and God is a substitute for "And your Lord," a predicate, and the sentence "There is no god but Him" is a second predicate, and the Creator of all things is a third predicate. And for itself, it is related to an omitted predicate of an omitted subject, that is, its sight is present for itself, and similarly it is for it, i.e. its blindness is present for it. Likewise, kaf means a proverb in the accusative position of an adjective for an omitted absolute object, meaning we conjugate the verses in a similar way. And they say: "The blame is for the consequence," meaning that their matter comes down to this saying. Let us make it clear that the Lām is for the reasoning, and that it is implied after it, and the nominative infinitive is attached to the nominative infinitive from to say, i.e. to say and to explain.

Meaning:

(**And they made partners with the jinn for God**). The polytheists are of various kinds, some of whom made idols gods along with God, others associated with him the stars, some of them worshiped Satan, some of them were gods of darkness, and a

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group made the jinn partners with God. The type of this jinn that is worshiped by the polytheists is clarified: Is it a jinn of delusion and imagination, or something else? Because of this, the commentators differed. Some of them said: It is Satan. Another said: It is darkness, and other things that are not based on any knowledge.

Whatever it was, God responded to these polytheists with one word: (**And He created them**). The pronoun "their creation" refers to the jinn because it is closer, and it is permissible to refer to the polytheists and to both of them, because God is the Creator of the jinn and humans, and the meaning is how can God have partners, when He is the Creator of everything.

(**And they mutilated his sons and daughters without knowledge**.). They broke, that is, they fabricated and invented lies and slander. The Arab polytheists said: Angels are daughters of God. The Jews said: Uzair is the son of God. The Christians said: Christ is the son of God. All of these sayings are divination.

He claimed without knowledge (**Glory be to you**) It is impossible for him.

(**The Creator of the heavens and the earth**). That is, its Creator, without any previous example (**How can he have a son when he has no companion?**) Of his kind, nor of another kind, because there is nothing like him, and He is the One who is in need of everything. We discussed that in detail when interpreting verse 50 of Surah An-Nisa. (**And He created everything**). The creature is not a partner with the Creator (**And He is All-Knowing**) Despite this, he does not know that he has a son, and if he had, he would have known about it. Not knowing something does not indicate that it does not exist as a reality with respect to anyone other than God.

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As for Him, the Almighty, His knowledge is inseparable from the existence of the known.

(**That is Allah**, **your Lord**. **There is no god but Him**, **the Creator of all things**, **so worship Him**.). The speech is directed to the polytheists, and the meaning is that God combined the attributes of oneness, created the universe with what is in it, and managed all matters. He deserves that you worship Him alone, and do not associate with Him any of your equals, and do not attribute to Him a companion or children.

(**Sight does not perceive it**). We talked about seeing God in detail when interpreting verse 55 of Surat Al-Baqarah, Part 1, p. 107. (**And He perceives sight**) And others, because everything is surrounding (**He is the Kind and the All-Knowing**). Kind to His servants, aware of their deeds and goals.

(**Insights have come to you from your Lord**). What is meant by insights here are the evidence and evidence of God's existence and oneness, including what was previously mentioned by God Almighty, the Creator of love and nuclei, the Creator of night and day, and people from one soul, and the descendant of the water that gave life to everything. Applying insights to evidence is in the same way as referring to cause, because insight is the plural of insight: it is the perception that occurs in the heart, and this perception arises from evidence and proofs.

(**So whoever sees**, **it is for himself**, **and whoever is blind**, **it is for him**.). After establishing conclusive evidence of the truth, he said: Whoever follows it does good to himself: and whoever opposes it does evil to himself: (**If you do good**, **you do good for yourselves**, **and if you do evil**, **then it is yours**.) - 7 Al-Isra'. (**And I**

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am not a guardian over you) Rather, it is a good tidings and a warner, and God alone is the agent and watcher.

(**And thus We alter the verses so that they may say**, "**You have studied**." **And We will make it clear to a people who know**.). It was the Arabs

In pre-Islamic times, they were an illiterate nation, who had nothing of knowledge, and when they listened to the Qur'an and saw in it the arts of explanation, and the types of evidence and conclusive proofs for them and for what they sanctify, yet they rejected faith and guidance. When this was their condition, they resorted to false explanations, and they said: O Muhammad, this Qur'an that we brought you have studied and learned from others, and it is not a revelation from God.

With this introduction, it becomes clear to us that the Almighty's saying: (**And this is how we change the verses**) It means: We have sent down in the Qur'an various proofs and clear proofs with the intention that the polytheists will be guided by them and turn away from their error. The consequence of that was that they said to the Prophet: You studied these verses and learned them from others, and this is what is meant by the Almighty's saying: (**To say you studied**). As for his saying: (**And We will certainly make it clear to a people who know**) It means that we have explained the verses in the Qur'an so that those who know their meanings may benefit from them, leading them to believe in the truth. As for the people of ignorance and misguidance, there is no hope of their guidance. The point of the matter is that these verses remove their excuse and serve as evidence against them.

(**Follow what has been revealed to you from your Lord**: **There is no god but Him**, **and turn away from the polytheists**.). This is a command from God to His

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most honorable Prophet to warn and give good tidings of the Qur'an, and to persevere in that, and not care about the polytheists' denial, denial, and mockery. It is strange to say that someone who said: This verse is abrogated by the verse about fighting. This saying is strange because God Almighty did not command the Prophet (PBUH) to abandon fighting the polytheists in this verse so that it can be said: It is abrogated by the verse commanding fighting them, but rather His command. By following the call to the truth, and not caring about the disbelief of the polytheists. It is obvious that the command to follow the call with indifference is one thing, and the command to fight is another thing. The first condition for abrogation is that the subject be unified.

(**And if God had willed**, **they would not have associated others with Him**). That is to say, God Almighty did not want them to come to faith and force them to abandon polytheism with a single word (**Be and it is**) Who created the universe with it, and if He had wanted them to believe in this formative will of His, they would not have associated others with Him. See the interpretation of verse 26 of Surat Al-Baqarah, section on formation and legislation, vol. 1, p. 72. (**We have not made you a guardian over them**, **nor are you a guardian over them**.). The first and second sentences have the same meaning, or are close in meaning

The meaning, and we do not understand any purpose of that other than confirmation, and indeed this confirmation is also confirmation of the Almighty's saying: (**And turn away from the polytheists**) Because if he were their representative and guardian, he would not have permitted turning away from them: (**Indeed**, **to Us is their return**, **and then upon Us is their reckoning**.) - 25 Al-Ghashiya.

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Do not curse, verse 108–110:

(**And do not curse those whom they call upon besides God, lest they curse God in enmity without knowledge. Thus We have adorned for every nation their deeds. Then to their Lord will they return. Then He will inform them of what they used to do**. (108) **And they swore by God the best of their oaths: If a sign comes to them, they will believe in it. Say, "The signs are only with God, and what He makes you feel that when it comes they will not believe**. (109) **And We will turn their hearts and their eyes as they did not believe in it the first time, and We will leave them in their transgression. They blind themselves** (110))

the language :

Enemy, that is, injustice and aggression. The effort to open the gym means hardship, and what is meant by exaggeration, and by including energy. And aunt, hesitation and confusion.

Parsing:

Enemy is the verb for him to take captive. Kaf also means like an adjective for a deleted noun, i.e. We have adorned every nation as We have adorned these. The absolute object of effort is to swear

Because it is added to faith, which means an oath. (**And what makes you feel is just that**) An interrogative in the nominative position at the beginning, and it makes you feel a predicate. The first time is an adverb of time related to what they did not believe in.

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Meaning:

(**And do not curse those whom they call upon besides God**, **lest they curse God in enmity without knowledge**.). They said: The Muslims used to curse the idols of the infidels, and the infidels responded by cursing God, glory be to Him, and this saying is not far-fetched, as this often occurs among those who differ in religion, and the wording of the verse is not ignored. Rather, it was narrated on the authority of Imam Jaafar al-Sadiq (peace be upon him): He was asked about the saying of the Prophet (peace and blessings be upon him): Is polytheism hidden from the crawl of ants on a black silk screen on a dark night? He said: The believers used to curse what the polytheists worshiped instead of God, so the polytheists used to curse whom the believers worshiped, so he forbade the believers from cursing their gods so that the infidels would not curse the God of the believers, so it is as if the believers had associated polytheism from where they did not know...and the Almighty says: without knowledge. A reference to the ignorance and foolishness of the polytheists.. The verse has a clear indication that what causes more harm than good is forbidden, and that God is not obeyed insofar as it is disobeyed.

(**Thus We have adorned their deeds for every nation**.). The apparent meaning of this sentence is that just as God Almighty has beautified their deeds for Muslims, so He has beautified their deeds for others, even polytheists. There is no doubt that this meaning is not intended, because Satan is the one who makes polytheism and disobedience beautify polytheism and disobedience for the polytheists and disobedient, according to the text of verse 43 of Al-An'am: (**And Satan made apparent to them what they were doing**.). In addition, God Almighty does not command His servant to disbelief and make it beautiful for him, then punish him for it. Rather, the opposite is true. The Almighty said: (**But God has endeared faith**

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to you and beautified it in your hearts, **and has made disbelief**, **immorality**, **and disobedience hateful to you**.) – 7 rooms.

For this reason, we prefer to interpret the verse as saying that God created man in a state in which all his deeds are desirable and customs are established in him, and He endowed him with a mind with which he can distinguish between good and bad deeds. If He had created him in a state in which all his deeds are objectionable, he would not have done them.

Something...and this is the meaning of the Almighty's saying: (**We have beautified their deeds for every nation**) Exactly as it means: (**Every party rejoices in what they have**) – 53 believers. We say: Every person is satisfied with his work.

(**Then to their Lord they will return, and He will inform them of what they used to do**.). So, let the believers stop cursing the gods of the polytheists as long as God will punish them for it.

She asks: Whoever curses God or His Messenger must be killed, and this verse indicates that his matter is left to his reckoning and torment on the Day of Resurrection?

The answer: This verse was revealed in Mecca on a day when the Muslims were weak and were not permitted to fight, because fighting at that time was, for them, akin to committing suicide. However, with the strength and authority of Islam, the death sentence must be carried out with a sword, and it is not permissible to stop it or delay it.

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(**And they swore by God their best oaths that if a sign came to them**, **they would believe in it**.). God Almighty supported His Messenger Muhammad (PBUH) with sufficient evidence of his prophethood that leaves no room for doubt for anyone who seeks the truth for the sake of truth, but the polytheists of Quraysh proposed special miracles to Muhammad (PBUH) and made them a condition for their belief in him, and they swore to the strongest of faith that they would believe Muhammad if he responded to their suggestion, so God commanded His Prophet to say to them: (**The signs are with God**). He sends down from it what is established as evidence for everyone, and whatever is more, He sends it down or prevents it with His wisdom and decree.. The believers hoped that God would respond to the request of the unbelievers out of their desire for their peace and faith, so God addressed the believers by saying: (**And what makes you feel that when it comes**, **they will not believe?**) That is, where did you learn that when God Almighty revealed the proposed verse, the disbelievers would abandon their disbelief and stubbornness? This was discussed in detail when interpreting verses 34-37 of this Surah, and in Part 1, p. 189.

(**And We will transform their hearts and their eyes as they did not believe in it the first time**.). We turn their hearts and eyes as a metaphor for God Almighty's knowledge of their reality, and a conscience with it that refers back to Muhammad or to the Qur'an, and the meaning is that God knows that the polytheists will not believe after the revelation of the verse they proposed, and that they remain insisting on their original misguidance that they were in before the revelation of

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The suggested verse: They are seekers of falsehood and error, not seekers of truth and guidance.

(**And We left them blinded in their transgression**.). That is, after they persist in going astray despite the argument being established against them, we leave them alone, until the day comes when they face the reward for their work. This meaning has been repeated in many verses, including: (**So leave them to wade and play until they meet their day which they are promised**.) 83 Decoration.

Part Eight

And the dead spoke to them, verse 111–113:

(**And if We had sent down to them the angels, and the dead had spoken to them, and had gathered together all things before them, they would not have believed unless God willed, but most of them They are ignorant** (111) **And thus We have made for every prophet an enemy, the devils of mankind and the jinn, some of them inspiring to one another the semblance of speech out of deceit. And if your Lord had willed, it would not have been So leave them alone and what they invent**. (112) **And so that the hearts of those who do not believe in the Hereafter may listen to it, and that they may be pleased with it, and that they may commit what they are committing**. (113))

the language :

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The qiblah is combined with the qāf and the ba, and what is meant here is confrontation and inspection. It was said: It is the plural of qabil meaning the group and the group, meaning We will gather them from every category as a group. And ornamental decoration. It is said: embellish it if it beautifies it. Vanity is deception with falsehood. He committed the money he earned, and the sin he committed.

Parsing:

Before it is a condition of everything, and no attention should be paid to the grammarians' saying: The one who has the condition must be knowledgeable, because what matters is the correctness of the meaning, not the grammatical explanations. Unless God wills, the nominative case is in the accusative case on the interrupted exception, that is, they would not have believed except with God forcing them to believe. We made it transitive into two objects: the first is an enemy, and the second is for every prophet and devils instead of enemy, and the word enemy refers to

Singular, plural, dual, masculine and feminine. And arrogance is an effect for its sake, to suggest. The distraction in their action is due to the embellishing of the saying. And they do not invent anything in the sense of what is in the direct object of their apostasy. The infinitive noun of "to listen" is linked to delusion, and the like is "to please it and to commit it." That is, they suggest to each other the frivolity of speech to deceive themselves with the falseness of speech, and to listen to it and be satisfied with it and commit what they are committing.

Type of people:

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(**And if We had sent down to them the angels**, **and the dead had spoken to them**, **and had gathered together all things before them**, **they would not have believed unless God willed**.). We said in the interpretation of the previous verses: A group of polytheists suggested to the Prophet (PBUH) that he bring them a specific verse, and that the believers wished that God would respond to their request, and that God Almighty answered the believers by saying: (**And what makes you feel that when it comes**, **they will not believe?**) After this indication, God Almighty made it clear to His most honorable Prophet that these polytheists who suggested to you, O Muhammad, what they suggested of the supernatural, would not believe in you in any way, even if We sent down to them angels from heaven, and raised the dead, and they all bore witness to you in a clear Arabic language that you are a sent prophet. Indeed, if the universe with its earth and its heavens bore witness to you, they would not believe you nor follow you. (**Unless God wills**) That is, it encourages them to believe in you with strength and victory.

She asks: Is this assumption correct, and can this type of people exist - according to what is usual -? How can a small group deny the universe and what is in it? Is it conceivable for a person to disbelieve his hearing and sight, and see the dead come to life and rise from their graves that have been studying for thousands of years, saying: There is no god but God and Muhammad is the Messenger of God, and see angels descending from the sky in droves, bearing witness to Muhammad's message, and hear animals, birds, fish, trees, stones and all the stars calling at the top of their voices: I bear witness that there is no god but God and that Muhammad is the Messenger of God. Is it conceivable that there is a person who would lie? With all these supernatural and miracles? This is something amazing.

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The answer: This assumption is not correct. Rather, it is impossible with regard to those who are influenced by the truth and its evidence, and who follow the inspiration of the logic of reason and the nature of God with which He created people, because these supernatural proofs are conclusive evidence that leave no room for doubt. As for this assumption with regard to those whose feelings are controlled by private interests, and they see them as reason, instinct, truth, and justice, as for this assumption with regard to these people, it is correct, because this type of people actually exists, and they are the colonizers. And the monopolists, and those who live on plunder and corruption.

Those who rule out this assumption did not pay attention to the reality of this category, and confused the logic of reason with the primary guide for the beneficiaries and the opportunists. Reason, as it is, is nothing but a guide that orders and forbids, and no one listens to it except those who seek the truth for the sake of the truth. As for the guide and leader of the beneficiaries, it is personal benefit, and it is He alone who guides them in their actions and behavior, and it is their religion and their mind, and even their being and their lives, and for this reason it does not work for them. Any logic except the logic of power, which God Almighty referred to when He said: (**Unless God wills**) .. (**But most of them are ignorant**) They do not realize that they are the oppressive group against whom the logic of reason and common sense, the logic of religion and humanity, and nothing but oppression and domination are of no use. It is a mistake and a waste to address these people in the language of science and humanity.

(**And thus We have made for every prophet an enemy**, **the devils of mankind and the jinn**.). The human devil is well-known, and he is everyone who tempts people with falsehood and dresses him up as truth. As for the jinn, they are from the

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absence of God, and we are among those who believe in them in general, and in principle, and the details do not concern us because we are not responsible for them, just as is the case with the angels. There is no surprise in the hostility of evil people to previous and subsequent prophets, because it is a manifestation of the hostility between good and evil, and between truth and falsehood.

She asks: If God Almighty was the one who made evil enemies for the prophets, as appears from the verse, then why would He punish them for their hostility to the prophets? Also, how did he command the prophets to be followed, then make enemies for them who would resist them and tempt people to disbelieve in them and their message?

The answer: God Almighty sent the prophets and made their mission to call for monotheism

And justice, and the rejection of injustice and idolatry. This mission, by its nature, calls for contradiction and conflict between the prophets and the idolaters and exploiters. God Almighty is the cause of the mission, and the mission is the cause of hostility, and with this consideration the hostility is attributed to Him metaphorically. Glory be to Him. He told a story about Noah: (**My Lord**, **I have called upon my people day and night**, **but my supplication has only increased their flight**.) - 5 Noah. Fleeing is based on Noah's call, and his call is based on God's command. To further clarify, we give this example: A man left a fortune to his son, and it caused him the enmity of an envious person. It is said figuratively: His father created an envious person for him.

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(**Some of them suggest to one another the adornment of speech as deception**.). Embellishment of speech is false, camouflaged speech, the apparent meaning of which is mercy, but the inner meaning is torment, and the meaning is that evil people whisper to each other falsehood camouflaged with truth, with the intention of tempting them to do evil, and to oppose the truth and its people. (**And if your Lord had willed**, **they would not have done it**) The conscience of what they did goes back to their ugly deeds, i.e. the enmity of the prophets, and their insinuation to one another, and the meaning is that if God had wanted to forcibly and forcibly prevent them from doing evil, they would not have had that hostility, nor this insinuation, but His wisdom required that He leave them alone, and that they be chosen and not governed, so that they would be held accountable for what they do, and be punished with what they deserve. (**So leave them and what they invent**) If you tell a lie, you must report it, and it is upon us to account and reward.

(**And let the hearts of those who do not believe in the Hereafter listen to it**.) That is, the wicked inspire each other with false speech so that the unbelievers can listen to it (**And let them please Him**) After they listened to it, they acted on it without research or scrutiny. And they please Him, returning to what they returned to, and what they did. (**And let them commit what they are committing**) Of transgressions and misdeeds, the believer is distinguished from the unbeliever, and the sincere one is distinguished from the hypocrite.

The bottom line is that evil devils embellished speech in order to deceive the weak in souls, and they tend towards it and commit sins. Abu Hayyan Al-Andalusi said: This speech is extremely eloquent, because first there is deception, then there is inclination, then there is contentment, then there is commission, as if each one has a reason for what came before it.

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Does anyone other than God seek judgment? Verse 114–117:

(**Is there anyone other than God who seeks an arbitrator? When He is the One who has sent down to you the Book in detail, and those to whom We have given the Book know that it is sent down from your Lord in truth, so do not be Of those who doubt** (114) **And the word of your Lord is perfected in truth and justice. There is no altering His words, and He is the Hearing, the Knowing** (115) **And if you obey most of those on earth They lead you astray from the path of God. They follow nothing but suspicion, and they only deceive.** (116) **Indeed, your Lord knows best who strays from His path, and He knows best. By those who are guided** (117))

the language :

Hesitant and complaining passers-by. What is meant by the word of your Lord here is the Qur'an or Islam. Al-Kharass, with the letter "Kharass", means lying. It is said: "Kharass" and "Kharass", meaning he slandered and lied, and "Kharass is a liar".

Parsing:

It is not a first object to "I want," and it is a second object, because the meaning of "I want" has been taken, and it extends to two objects. And honesty and justice are an effect for its sake to be fulfilled. And I know who leads astray (whom) in the accusative case by removing the definite noun, that is, I know who leads astray and I know who is guided, and it is possible that it is most knowledgeable in the sense of "knows"; And from the effect: Rather, it is more likely in our view.

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Meaning:

(**Is there anyone other than God who seeks an arbitrator**, **when He is the One who has sent down the Book to you in detail?**). The ruling with the opening of the ha and the kaf is the ruler who rules and separates between people, and this verse is related to the conflict and hostility between the Prophet and the polytheists who suggested supernatural things to him, and the meaning is that the Prophet (PBUH) said to the polytheists that you control the request for miracles, and you suggest to me suggestions, and it is not for me to go beyond the ruling of God, and the Qur'an has been revealed to you sufficient and sufficient for what you need of knowing the truth, what is permissible and what is forbidden, dispensing with its principles and teachings. Proving his truthfulness with his miraculous method, his eternal law, and his information about many unseen things, so you asked for more, and in this case, he is nothing but stubbornness and arrogance.

(**And those to whom We have given the Book know that it is sent down from your Lord in truth**). That is, the fair-minded Jewish and Christian scholars know with certainty the truth of the Qur'an and the prophecy of Muhammad (PBUH). Its counterpart is found in verse 146 of Surat Al-Baqarah, Part 1, p. 133 (**So do not be of those who doubt**) The meaning of tampering is doubt, and many commentators said: The address is to the Prophet, and what is meant by it is someone else in the way of exposition, but we see that the address is to the Prophet, and that is what is meant and no one else, despite our knowledge that the Prophet does not doubt the Qur'an, and in fact it is impossible for him to doubt, and it is correct that the address is directed to him based on his infallibility because it is from

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the highest to someone who is below him, from God and no one else. This was presented more than once.

(**And the word of your Lord was fulfilled in truth and justice**.). What is meant by the word God here is the Qur'an or Islam, which God has made prevail over all religion, even if the polytheists hate it, and this is what is meant in its entirety. As for the meaning of (**Honesty and justice**) It is that the Qur'an is truthful in everything it says, just in everything it rules and legislates (**There is no one who can change His words**) Because it is truthfulness and justice, and everything that is truthfulness and justice is from the core of reality, and nothing is called truthfulness, truth, and justice if it does not have a realistic basis, and this foundation does not change or change, that is, the effects and consequences resulting from it do not depart from it. (**And He is the Hearer**) When they say what they do and what they say.

(**And if you obey most of those on earth**, **they will lead you astray from the path of God**. **They follow nothing but suspicion**.

And they only whisper). Everyone who professes a religion believes in its truth absolutely and is blindly fanatical towards it, and everyone who holds an opinion believes that it is correct, and that everything else is illusion and fantasy. If we count all opinions and beliefs, and measure them according to God's standard and characteristics, the result is that most people follow wrong suspicion and false intuition. For this reason, God commanded His Prophet not to listen to the people and not to approve of their customs and traditions, and that he must To follow what God has revealed to him, because it is the path of truth and guidance.

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If most people are wrong in what they see and condemn, then there is no weight for their sayings and rulings regarding this as guidance and that as misguidance. Rather, the ruling in that matter belongs to God alone, that is, because of the principles and controls He has made clear in His Wise Book, and this is what is meant by the Almighty's saying: (**Indeed, your Lord knows best who strays from His path, and He knows best those who are guided**.). Among those divine principles that distinguish those who are right from those who are wrong are the Almighty's saying: (**And who is better in speech than he who calls to God and does righteousness and says, "Indeed, I am one of the Muslims."**) – 33 Fassilat.

Bismillah on the slaughtered animal 118–121:

(**So eat of what the name of God has been mentioned over, if you are believers in His signs**. (118) **And why should you not eat of what the name of God has been mentioned over, when He has detailed for you what is forbidden? upon you except what you are forced to. Indeed, many lead astray by their desires without knowledge. Indeed, your Lord knows best of the transgressors**. (119) **And leave behind what is apparent. Sin and its hidden meaning. Indeed, those who commit sin will be recompensed for what they used to commit**. (120) **And do not eat of that over which the name of God has not been mentioned**. (121) **It is immorality. Indeed, the devils inspire their friends to dispute with you, but if you obey them, you are indeed polytheists**. (121))

Parsing:

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What is wrong with you is a subject-matter interrogative, and you have something related to the deletion of the subject-matter predicate. The infinitive case of "Do not eat" is in the genitive case with a deleted "fi", and the genitive case is related to what is attached to it for you. The sentence was separated by an adverb from the name of Majesty. Otherwise, you would not have to do anything in the accusative case with the exception of (**What has been forbidden to you**). And you are polytheists, based on the deletion of the fa' in the answer to the condition. That is, if you obey them, then you are polytheists.

Meaning:

(**So eat of that over which the name of God has been mentioned**, **if you are believers in His signs**.). In pre-Islamic times, the Arabs used to eat dead meat, and mention on their sacrifices the names of the idols they worshiped. God forbade that to Muslims, and permitted them to eat the sacrifices, on the condition that they mention the name of God on them and no name other than Him.

She asks: The permissibility of eating from a slaughtered animal on which the name of God is mentioned is not linked to belief in God and His signs, as it is permissible for an unbeliever to eat from it, just as belief in God is not linked to eating from a slaughtered animal on which the name of God is mentioned, since the believer is a believer even if he does not eat from it.. The apparent meaning of the verse means that faith is a condition for the permissibility of eating from this slaughtered animal, because its meaning is: Eat from it if you are believers.

The answer: The Almighty's saying: "If you are believers in His verses" is not a condition for it being permissible to eat from the slaughtered animal on which the name of God is mentioned, but rather it is an indication that whoever mentions the

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name of other than God on the sacrifice has assigned a partner to God, because he turned in this action to someone other than God, as the Arab polytheists used to do, and that whoever mentioned the name of God on the sacrifice has believed in God and denied a partner, because he turned to Him alone.

(**Why should you not eat of that on which the name of God has been mentioned?**). It appears from this that some Muslims have abstained from eating the slaughtered animal on which the name of God was mentioned due to a suspicion that has entered their minds, namely, how is it permissible for a person to slaughter an animal with his own hand and mention the name of God on it and then eat?

From it, and it is not permissible for him to eat from an animal that God has killed! God denied this to these people, and said: (**What is the matter with you that you do not eat of what the name of God has been mentioned over, and He has detailed for you what is forbidden to you, except what you are forced to do?**). God Almighty refers to His saying: And He has detailed for you, etc. He refers to verse number 145 of this surah, and the discussion will come about it, and to verse 173 of Surat Al-Baqarah, and we talked in its interpretation about the forbidden things, and about the ruling on the one in need, Part 1, p. 264.

(**Indeed, many are led astray by their desires without knowledge**.). That is, they make it permissible and forbidden without evidence, and according to their desires. For example, the Arab polytheists made it permissible to eat dead meat and forbade Al-Buhairah, Al-Sa'ibah, Al-Wasila, and Al-Ham. This was previously discussed in verse 3 of Surat Al-Ma'idah. (**Indeed, your Lord knows best the**

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transgressors.) Those who make lawful and unlawful according to their whims and desires, and He will punish them with what they deserve.

(**Forget the apparent sin and its hidden sin**). What is meant by sin is the forbidden act that necessitates it, and its apparent meaning is committing the sin publicly, and its hidden meaning is committing it secretly. God Almighty has forbidden the commission of all sins, whether they are apparent or hidden. (**Indeed, those who commit sin will be recompensed for what they committed**.) Those who follow desires without knowledge, and are not left in vain without accountability and punishment.

(**And do not eat of that on which the name of God has not been mentioned, for it is immorality**.). The pronoun that it goes back to eating, which is the source of the troll of do not eat, and immorality and sin... After God Almighty made lawful what was slaughtered in His name, the Almighty, He forbade what His name was not mentioned on it. Based on this, the jurists agreed, with the exception of the Shafi'is, that if the slaughterer intentionally neglects to pronounce the name, the sacrifice is forbidden, just like the dead animal. The mere name of God is sufficient, such as: God. God is great. Thank God. In the name of God. There is no god but God, and so on. They disagreed if the naming was left out inadvertently. The Hanafis, Ja`faris, and Hanbalis said: The sacrifice is not forbidden. The Malikis said: It is forbidden. The Shafi'is said: If he neglected to pronounce the name intentionally, the slaughtered animal would not be forbidden. It would be better if he neglected to do so by mistake.

(**And the devils send revelations to their friends to argue with you**.). What is meant by devils here is demons

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People who camouflage the facts and embellish the sayings, deceive the naive and the simple. Some of the polytheists and their demons used to say to their followers: Ask the companions of Muhammad (PBUH): How do you eat the animal that you killed and slaughtered with your own hands, and do not eat the animal that God killed and caused it to die, even though the one who was killed by God is more deserving of eating than the one who was killed by you? This is their argument that the devils inspired to their saints with the intention of casting doubt in the hearts of weak Muslims, and seducing them from their religion.

God Almighty said to these weak Muslims: (**And if you obey them**, **you are indeed polytheists**.). That is, whoever listens to the polytheists and makes it permissible to eat dead meat as they make it permissible, then he is a polytheist like them. This ruling is not specific to eating the flesh of dead animals. Anyone who denies a legal ruling, knowing that it is proven, is an unbeliever.

Or whoever is dead, **verses 122–124**:

(**Is he who was dead and We revived him and made for him a light by which he walks among the people? Is he like him in the darkness from which he has not emerged? Thus has been made fair to the disbelievers what they used to do**. (122) **And thus We have placed in every town its worst criminals to plot therein**, **but they plot only against themselves**, **and they perceive not**. (123) **And when a sign comes to them**, **they say We will not believe until we are given the like of what was given to the messengers of God**. **God knows best where He will place His message**. **Those who committed crimes will be**

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struck as little in the sight of God and a severe punishment because of their plotting. (**124**))

the language :

The village is the place where people gather, whether small or large, but its use became widespread in the small country, so it overcame it. And the young ones open the saddah to humiliation and humiliation.

Parsing:

Or from the meaning of the subject, and its predicate is like who. Its example is a subject and its predicate is in the darkness, and the sentence is a connection like someone. There is no pronoun in the sentence outside of it. And the largest first effect to make us. In every village, a second object is attached to a deleted object, and its criminals are in the genitive case by adding great ones. God knows best, where He makes His message more knowledgeable here in the sense that He knows, because differentiation between God and others is impossible, and the meaning of where is the subject of the message, i.e. Muhammad (PBUH), and accordingly it is where it is in the accusative position as the direct object of "I know best," and the meaning is that God knows that Muhammad is worthy of His message.

Meaning:

(**Is he who was dead**, **then We revived him and made for him a light by which he walks among the people**, **like someone like him who is in darkness from which there is no way out?**). This is a parable that God Almighty used to compare between the believer and the unbeliever, and his explanation is that the

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comparison between them is exactly like the comparison between death and life, and light and darkness. The unbeliever is dead, and if he believes he is resurrected and life is returned to him, and his faith is a light by which he walks through his life with insight into his affairs, and whoever remains in disbelief and polytheism is like one who flounders in the darkness, walking without guidance, and does not achieve good throughout his entire life.

Responsibility and the highest questioner:

Someone might say: The verse likens belief to life, and disbelief to death, although...

Are the unbelievers and atheists in this era more wealthy and prosperous than the believers and worshippers?

The answer: What is meant by life in this verse is not for a person to live in bliss and luxury, eating good things, wearing expensive clothes, and drinking freely.. Luxury is not linked to disbelief or faith. Otherwise, believers would be equal in the East and West in terms of civilization and luxury, as well as atheists and disbelievers. Luxury has causes and circumstances that are not related to faith and disbelief because of it.. Rather, what is meant by life in the verse is faith and the religious feeling that drives it. It requires its owner to carry out the duty as a person responsible for his behavior, held accountable for it and rewarded for his good deeds with reward, and his misdeeds with punishment.

If man were not responsible for anything, then the laws and laws would be words without meanings... And when we accept that man is responsible, and does not leave anything in vain, we must inevitably accept that he is responsible before those who

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do not ask about what he does, and they are asked... If this questioner were responsible, there would have to be someone asking for him, and so on ad infinitum.

Whoever disbelieves in the existence of the Supreme Questioner who asks and does not ask has disbelieved in responsibility and denied it in the first place, because there is no responsibility without a questioner, and whoever disbelieves in responsibility has disbelieved in social life.

She says: Yes, the human being is responsible, but it is not necessary that the questioner be God. People have the right to choose a body from among themselves to which the human being is responsible. We ask in turn: If this body makes a mistake, who will question it and hold it accountable? And if it is said: conscience, we say: Firstly, conscience is a moral matter, not a physical matter. Secondly: Conscience is a common thing that everyone claims, so why should he leave this to his conscience and not the other? Therefore, there is no questioner who is not responsible except God alone. Whoever believes in God and commits himself to His law and rulings, then he has followed his command with insight into his belief and behavior, otherwise he would be like one who walks in darkness with no way out of it.

(**Thus has been made pleasing to the disbelievers what they used to do**.). That is, just as He made their deeds perfect for the believers, He also made their deeds perfect for the polytheists. The difference is that the beautification of those is a reflection of reality, and the beautification of those is an illusion and imagination.

(**And thus We have placed in every town its worst criminals**.). What is meant by the village is every community of people, small or large, and the meaning is that

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just as there were leaders of criminals in your society, O Muhammad, plotting and establishing hostility to the religion of God, so it was found in the previous societies, and in the later societies there are also leaders who plot against their nation, and take a position of hostility to the truth and its people.

She asks: The apparent meaning of the verse indicates that God Almighty is the one who made the worst criminals commit crimes and plot against the people of truth, knowing that God Almighty forbids deception and crime and punishes them. So what is the interpretation?

The answer: The intention of this attribution to him, may He be glorified, is to point out that God's will decreed that social laws should be established on the basis of the contradiction between the rightful and the unjust, between the aggressing lords of power, and the people who have been abused. There is no escape from this contradiction and conflict except by eliminating the criminals, and that must be done, and the word of truth will prevail at the hands of the advocates of justice and righteousness, no matter how magnified and extended the falsehood is, and Almighty God recorded that in His book, where He said: Glory be to him who said: (**Evil deception only befalls those who do it**. **Do they look to anything other than the ways of the ancients? You will not find any change in the ways of God**, **nor will you find any change in the ways of God**. **Transformation**) 43 Fatir. This repetition is a definitive confirmation that the outcome is for the righteous over the criminals, no matter how long it takes, and in this we find the interpretation of the Almighty's saying: (**To plot therein**, **but they plot only against themselves**, **and they do not perceive it**.).

(**And when a sign comes to them**, **they say**, "**We will not believe until we are given the like of what was given to the Messengers of God**."). The

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commentators differed regarding the meaning of this verse based on two opinions: The first is that the biggest Arab criminals suggested to Muhammad (PBUH) that he perform miracles for them like what was given to Moses by splitting the sea, and by Jesus by reviving the dead. The second statement: They said to him: We will not believe until the revelation comes down to us as it was revealed to the prophets. Al-Razi said: This saying is well-known among commentators. We prefer it to the first because the context of the verse indicates it, as God Almighty responded to the biggest criminals by saying: (**God knows best where He will place His message**). In addition, their request that God send down revelation to them is consistent with their envy of the Messenger of God.

God Almighty said in verse 54 of Surah An-Nisa: (**Or do they envy people for what God has given them of His bounty?**). In Majma` al-Bayan and others, al-Walid ibn al-Mughirah said to the Prophet (may God bless him and grant him peace): If prophecy were true, I would have more right to it than you, because I am older than you and have more wealth than you.

The meaning of his saying: (**God knows best where He will place His message**) It is clear that God Almighty chooses for His message those of His creation who are suitable for it, and Muhammad is the most generous and honorable of God's creation.

(**Those who committed crimes will be struck as little in the sight of God**.) Because they were arrogant and arrogant, they deserved to be punished with contempt and humiliation, and in some narrations: the arrogant ones will be gathered in the form of a speck and people will trample them with their feet as a

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reward for their arrogance in this world. (**And a severe punishment because of what they plotted**). Childhood is the reward for arrogance, and torment is the punishment for deception and deception. In short, God Almighty deals with those with malicious intentions and corrupt goals contrary to what they intend and aim for.

He explains his chest to Islam, verses 125–127:

(**Whoever God wants to guide, He opens his chest to Islam, and whoever He wants to lead astray, He makes his chest narrow and awkward, as if he were ascending into the sky. God will make abomination upon those who do not believe.** (125) **And this is the path of your Lord, straight. We have detailed the signs for a people who remember.** (126) **Theirs is an abode of peace with their Lord. And He is their guardian over what they used to do** (127))

the language :

Embarrassment is the narrowest distress. The abode of peace is the abode of safety from troubles and distress, and what is meant here is paradise. The guardian is the one who takes care of matters.

Parsing:

His chest is the first object to make, narrow is the second object, and awkward is an adjective for narrow because it means very narrow. And upright is a path in the path of your Lord, and the factor in it is the Ha, warning in this or pointing, because they are in the sense of action. And for them is the abode of peace, a subject and a

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predicate, and He is their guardian like it, and with their Lord it is related to a deleted adverb from the pronoun in theirs.

Meaning:

(**Whoever God wants to guide**, **He opens his chest to Islam**, **and whoever He wants to lead astray**, **He makes his chest narrow and awkward**, **as if he is ascending into the sky**.). Al-Razi said: Our companions - meaning the Ash'ari Sunnah - adhered to this verse in explaining that error and guidance are from God Almighty.

As for our companions, they say: If misguidance and guidance were from God, then the obligation would be voided, and the reckoning and reward would be nullified, because God Almighty is too just to do something and hold others accountable for it. How? He said: (**No female bearer of faith shall bear the burden of another**) As for the verse that we are about to interpret, it does not indicate the claim of Al-Razi and his companions, because it was not mentioned to explain the source of misguidance and guidance, and that it is from God or from someone else, but rather it was mentioned to show that people are two groups:

The first group: Their hearts are open to the truth, they interact with it, and they are reassured by it, due to their awareness, their detachment from personal purposes and goals, and their freedom from traditions and whims. These are the ones concerned with the Almighty's saying: (**Those who listen to the word and follow the best of it – those are those whom God has guided**, **and it is they who are of understanding**.) - 18 groups. By saying, "They are people of understanding," he feels that God guided them because they are among those of understanding, and that God Almighty provides the servant with guidance to wisdom within the servant's

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own soul.. And also they are what is meant by his saying. (**And when we heard the guidance**, **we believed in it**.) - 13 jinn. And he said: (**Our Lord**, **we have heard a caller calling to faith**: **Believe in your Lord**, **and we have believed**.) 193 Al Imran. And when God Almighty knew the good of this group, God increased their guidance and provided them with His success and care. God Almighty said: (**And increases**

Allah is the one who is guided) 76 Maryam. And he said: (**And those who are guided**, **He has increased their guidance and given them piety**.) - 17 Muhammad. Thus, the teacher cares about his student and encourages him if he learns of his intelligence and activity.

The second group: Their hearts do not have room for the truth due to their ignorance and narrow-mindedness, or because it contradicts their benefits and profits, or their customs and traditions, and these are the ones concerned with the Almighty's saying: (**Woe to those whose hearts are hardened at the remembrance of God**.) - 22 Al-Zumar. And he said: (**No remembrance comes to them from their Lord**, **newly created**, **but they listen to it while they play**.) - 2 Prophets. And he said: (**If God had known any good in them**, **He would have made them hear; and if He had made them hear**, **they would have turned away while they were turning away**.) - 23 Anfal. God Almighty turns away from the servant and entrusts him to himself if he does not know what is good from him, just as a teacher neglects his student after despairing of his success. See the interpretation of verse 88 from An-Nisa, paragraph: Misguidance from God is negative, not positive, vol. 2, p. 399.

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(**As if he was ascending into the sky**). In the past, people used to give an example of the one who refrained from ascending to heaven, since there was no way to reach it under any circumstances. The simile in the verse is consistent with the era in which it was revealed, and its intention is that a group of people – and they are the second group that we referred to – would find distress and hardship if they were tasked with following the truth, just as if they were commanded to ascend to heaven. (**Thus God places abomination on those who do not believe**.). What is meant by abomination here is torment, because it is the reward of the unbelievers, and the meaning is that those who fell into distress and embarrassment from following the truth in this world will also fall into torment tomorrow, which is more severe and greater for them in distress and embarrassment than following the truth: (**And they said**, "**Do not march into the heat**." **Say**, "**The fire of Hell is more intense in heat**.") 81 – Repentance.

(**This is the straight path of your Lord**). This is a reference to Islam, which is explained and comforted by the hearts of those who listen to what is said and follow the best of it, and Islam is the path in which there is no bumpiness or crookedness. (**We have detailed the verses for a people who remember**). That is, we have established sufficient clear evidence and arguments for the authenticity and truth of Islam in the Qur'an and its verses, and those who know the evidence of the truth and act upon it will benefit from it. (**They will have an abode of peace with their Lord**). And those who reside in this house of God will not be touched by evil, nor will they grieve, because God

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Sponsor them (**And He is their guardian for what they used to do**.) Of good deeds and obedience.

And on the day they will be gathered together, verses 128–132:

(And on the Day when He will gather them all together, O assembly of jinn, you have outnumbered mankind, and their guardians among mankind will say, "Our Lord, let us enjoy one another." And we have attained our term which you have appointed for us. He said, "The Fire is your abode, abiding therein except as God wills. Indeed, your Lord is All-Wise, All-Knowing." (128) And thus We will appoint some of the wrongdoers to others because They were earning (129) O assembly of jinn and mankind, did not messengers from among you come to you narrating to you My verses and warning you of the meeting of this day of yours? They said, "We bear witness." against Ourselves, and were deceived by the life of this world, and they bore witness against themselves that they were disbelievers. (130) That is, if your Lord does not destroy the towns unjustly. And its people are heedless (131) and for each there will be degrees for what they have done, and your Lord is not heedless of what they do (132))

the language :

Mu'ashar, like the people, is a plural or plural noun that does not have a single word. He took too much of something and took too much of it. And the resting place. And they tell you, that is, they recite to you.

Parsing:

Day is the direct object of a deleted verb, i.e. mention the day We will gather them. And they are all fine. And they are immortal

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A state of the second person pronoun in your abode. Otherwise, God willing, there is no accusative case with the exception of immortal. The sentence "they qasat" is in the nominative case of an adjective for messengers. That is a deleted predicate, i.e. the matter is that. Even if it is not lightened from the heavy one, its name is the relative pronoun deleted, that is, because it was not. Every degree has a subject and a predicate, that is, degrees that exist for each one. Among what they have done is related to the deletion of an attribute of degrees. Your Lord is a beginner, and he is heedless of news, and the Ba is an extra inflection.

Meaning:

(**And the Day He will gather them all together**) That is, humans and jinn, and we say: (**O community of jinn**, **you have outnumbered humans**.) That is, you have greatly misled and misled them (**And he said**, "**Their guardians are from mankind**.") The pronoun in their guardians refers to the jinn, meaning that the human beings who were allies of the jinn and obeyed them said to God Almighty: (**Our Lord**, **let us enjoy one another**) That is, the jinn enjoyed humans, and humans enjoyed the jinn, and Al-Razi explained the reason for this enjoyment by saying:

Humans used to obey the jinn, so the jinn became like bosses. This is the jinn's enjoyment of humans. As for humans' enjoyment of the jinn, it is that the jinn used to show humans the types of desires and good things, and made them easy for them.

(**And we have reached the term you appointed for us**) The talk is still for humans who obeyed the jinn, and the meaning is that our enjoyment of one another was for a specific period and a limited time, which is the day on which we parted from this worldly life... And here we are in your hands confessing our sins, so judge

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us as you wish. (**He said**: **Hell is your abode**, **wherein you will abide forever except as God wills**.) This is the decisive ruling, and the just punishment (**Indeed**, **your Lord is All–Wise**, **All–Knowing**) He judges people on the basis of wisdom and knowledge.

(**And thus We make some of the wrongdoers our allies over others because of what they used to earn**.). When God Almighty mentioned in the previous verse 127 that He is the guardian of the believers, He mentioned here that the disbelievers are from the jinn and mankind.

Some of them are allies of one another, because they are partners in disbelief and injustice, and on the Day of Resurrection they will also be partners in torment and punishment.

(**O community of jinn and mankind**, **did not messengers from among you come to you narrating to you My verses and warning you of the meeting of this day of yours?**). This question will be directed by God Almighty tomorrow to the evil jinn and humans, and it is for reprimand and rebuke, but not in its true meaning, because God knows and they know that God has sent them messengers bringing good tidings and warnings: (**And there is no nation but a warner has passed through it**.) – 24 Fatir. (**They said**: **We bear witness against ourselves**) As there is no room for denial in this situation… and in another situation, they were given room and they lied, and… (**They said**, "**By God**, **our Lord**, **we are not polytheists**.") This was previously discussed in verse 23 of this Surah.

(**And they were deceived by the life of this world**) What is meant is that they were deceived by the life of this world, because the world did not hide any of its

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vicissitudes and fluctuations (**And they bore witness against themselves that they were disbelievers**.) God Almighty first mentioned that they said, "We bear witness against ourselves," and then followed that by saying that they bore witness against themselves. The intent of this affirmation is to deter and rebuke disbelief and disobedience, because whoever tries to commit a sin if he is certain that he will be forced to confess to it, he refrains and does not come forward, if he is sane.

(**That is, unless your Lord destroys the towns unjustly while their people are heedless**.). This is a reference to sending messengers, and the meaning is that God is just and does not oppress anyone, and does not punish except after sending a messenger who commands and forbids. If the servant does not command and finish, the Messenger will inform him of what will happen to him if he does not repent and refrain. If he persists, God will punish him with what he deserves. (**And for everyone there are degrees for what they did**) The abusers have degrees according to their deeds, from ridicule by innuendo to plundering peoples' livelihoods and dropping atomic bombs on thousands, and the doers of good have degrees according to their deeds, from salutes to martyrdom for the sake of truth and the common good. (**And your Lord is not unaware of what they do**) Everything is recorded, big or small, good or bad.

It should be noted repeatedly that we believe in the existence of jinn in general, because revelation has proven it, and reason does not deny it, just as is the case with angels, but the details are still in the world of the unseen.

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And your Lord is the Rich, Verse 133–135:

(**And your Lord is the Rich**, **the Possessor of Mercy**. **If He wills**, **He can take you away and leave behind you whatever He wills**, **just as He created you from the offspring of another people**. (133) **Indeed**, **That which you were promised will come**, **and you are not unable to do so**. (134) **Say**, "**O my people**, **act according to your dignity**. **Indeed**, **I am a worker**. **You will know who will have the end of this world**. **Indeed**, **no The wrongdoers will succeed** (135))

the language :

He will destroy you. Creation means beginning. God created creation, that is, He initiated it. And the status of man as he is.

Parsing:

Just as kāf created you in the sense of something like an adjective for an omitted absolute object, that is, he replaces you in a way similar to his creation. What is the name of what you are promised? I have not heard of it.

Meaning:

(**And your Lord is Rich**, **Possessor of Mercy**) After God Almighty mentioned that He holds people accountable according to their deeds (**And for everyone there are degrees for what they did**) He pointed out that He is independent of the worlds, that the obedience of the one who obeys will not benefit him, and the disobedience of the one who disobeys will not harm him, and that the entire world is in need of His mercy because God Almighty is the first reason for its existence. (**If He wills**, **He can take you away**) Because he is in need of you (**And He will**

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leave behind you whatever He wishes.) Then He will replace you with others who will be more obedient to Him than you, but He has given you respite

Kindly and generously (**Just as He created you from the descendants of other people**.) That is, just as it was easy for him to find you from a past generation, it is easy for him to find a new generation from you or from others.. The intention of this verse is for God Almighty to warn the stubborn unbelievers of destruction and destruction, just as He did to the people of Noah, Ad, and Thamud.

(**Indeed**, **what you were promised will come**, **and you are not unable to do so**.) After God Almighty frightened them of the torment of this world, He frightened them of the Resurrection and its torment, and that it is coming, of which there is no doubt, and there is no escape from it except to Him alone.

(**Say**, "**O my people**, **work according to your position**. **Indeed**, **I am a worker**. **Then you will know whose end the home will be**. **Indeed**, **the wrongdoers will not succeed**."). After the Prophet (PBUH) called the pre-Islamic Arabs to Islam, and those of them who responded responded to him, and those who were stubborn became stubborn, God Almighty commanded him to say to the stubborn ones: Work in the manner you are following, and I will act under the guidance of my Lord, and after a while you will know whose outcome will be the best, just as you say to whoever rejects advice: Stay in your way, and you will see the outcome of your matter.

(**Indeed**, **the wrongdoers will not succeed**) To themselves by disbelief, or to others by aggression, and if the oppressor succeeded, the just person would be worse

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off than the oppressor, and the words "values" were synonymous with hypocrisy and hypocrisy.

They said, "This is for God," verse 136–140:

(And they assigned to God a share of what He had produced of the crops and livestock, and they said, "This is for God," according to their claim, and "this is for our partners." So whatever was for their partners does not reach God, and it was not (136) And likewise it has become seeming to many of the polytheists that their partners should kill their children in order to drive them back. And they will confuse for themselves their religion. And if God had willed, they would not have done it. So leave them and what they invent. (137) And they said, "These are livestock and cultivated crops, a stone that does not feed them."

Except whom We please, by their claim. And cattle whose appearance has been forbidden, and cattle over which they do not mention the name of God, out of fabrication against Him. He will recompense them for what they fabricated. (138) And they said: What is in the bellies of these cattle is exclusively for our males and forbidden to our wives, and if it is dead, then they are partners in it. Their description will reward them. Wise, All–Knowing (139) Indeed, they have lost those who killed their children foolishly without knowledge and prohibited what God had provided for them, a slander against God. They had indeed gone astray, and were not guided. (140))

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the language :

The peak of any creation in the face of invention and creativity. And they dress and mix. Stone means prohibited and forbidden.

Parsing:

What they ruled was bad. It was a past tense verb, and what is in the nominative case, and the accusative case is the subject, meaning the ugliness of their rule. It is a stone that describes livestock and crops, and it contains the one and the many, and the male and female. And he slandered an object for the sake of it so that they might be remembered. And what is in the stomachs of what is in the nominative case is the beginning, and the khalasa is a predicate, and the feminine word khalasa is based on the meaning of Al-An'am, and the mention of the word forbidden is a burden on a certain word. The noun is a hidden pronoun that refers to what is in the stomachs. And slandering an effect for which they would have been forbidden.

Meaning:

(**And they assigned to God a share of what He had produced of the crops and livestock, and they said**, "**This is for God**," **according to their claim**, **and** "**this is for our partners**." **So whatever was for their partners does not reach God, and it was not For God's sake**, **He reaches out to their partners**. **How bad they judge**.). The letter "waw" in "Jalo'a" refers to the Arab polytheists, "Dhara created", "the tillage is the crops", "the cattle are the livestock", "the share is the share" and "the partners are the idols".

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The gist of the meaning is that God Almighty, after nullifying in the previous verses the belief of the polytheists with the logic of reason and common sense, presents in these verses some of what the Arab polytheists used to do with their money and children, and this verse that we are interpreting deals with their affairs and traditions with regard to their financial wealth, which is crops and livestock, and they used – as in the books of interpretation – to designate some of their crops and livestock to God, and spend it on children and the poor. And something for their idols, and they spent it on the guards of the idols and their guards, and they would go to extremes and strive to develop the share of the idols, so that their produce would come in greater and more plentiful than the share of God, because God is rich, and in idols there is poverty, and if something of what they had made for God mixed with what they had given to the idols, they would leave it to them, and if anything of what they had made for idols mixed with what they had given to God, they would return it to the idols, and also if it befalls them. Barrenness: They ate from the portion of God and abandoned the portion of idols.. This picture is the clearest interpretation of the noble verse. (**It is bad for them to judge**) In giving preference to their idols over God Almighty.

(**Likewise**, **the killing of their children by their partners seemed pleasing to many of the polytheists**.). It has been mentioned that what is meant by "partners" in the previous verse is idols, but in this verse, what is meant by them is the priests and servants of idols, of course, because idols do not feel or speak, so how can they beautify and tempt? The meaning is that just as the polytheists made their wealth a portion for God, and a portion for idols, so the killing of their children was made pleasing to them by the rulers, the priests, and the leaders to them.

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She asks: If the polytheists disposed of their wealth and children in the manner mentioned above, it was inspired by the custom of pre-Islamic times, and it is known that the custom is established by people for people, so if one of them kills his son for fear of poverty and poverty, or kills his daughter out of fear.

Shame, as was attributed to Qais bin Asim, was imitated by those like him in foolishness and ignorance... So, what is the rationale for attributing that to idols, or those in charge of them?

The answer: Yes, the action of the polytheists was inspired by traditions, but the rulers and leaders have embellished and favored these traditions, and they are the spokespersons for idols, so the attribution to them is valid.

(**To drive them back and distort their religion**.) The waw refers to the priests and those to them, and the pronoun they refers to the polytheists. The refutation here means destruction, confusion, and the laam refers to the consequence. The meaning is that the priests beautified their deeds for the polytheists, so the result of this beautification was the destruction of the polytheists, and their loss of the truth and the right religion. (**If God had willed**, **they would not have done it**) That is, if God had wished to prevent them from doing that by force and force, they would not have disposed of their money and children in that ugly manner, but He left them alone after guiding them to help. (**So leave them and what they invent**) From adding to God what they permit and prohibit.. The command to leave them and their slander came to threaten and threaten the polytheists, and not in its face and reality, just like the command in the Almighty's saying: (**Do whatever you want**. **Indeed**, **He sees what you do**.) - 41 Fassilat.

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Then God Almighty mentioned in the following verse that the polytheists divided their crops and livestock into three categories:

First section (**They said**, "**These are livestock and farm crops**, **and no one can feed them except whomever we please**," **according to their claim**.). The Forbidden Stone, meaning that the polytheists used to cut off a portion of their crops, fruits, and livestock, and forbid it from being disposed of except to whomever they chose.. God Almighty did not clarify who the polytheists chose for this portion, but some commentators said: They are the priests and the servants of the idols, and others said: They are the men, not the women.

Second section (**And cattle whose appearance was forbidden**) It cannot be mounted, nor should it be carried on it. It was mentioned earlier in verse 103 of Al-Ma'idah.

Section Three (**And cattle over which they do not mention the name of God**.) In slaughtering, they even mention the name of their gods, and the details are provided in the interpretation of verse 121 of this Surah. (**slander against him**. **He will recompense them for what they slandered**.) That is, they attributed this division to God as a lie and slander, and God will punish them for it.

(**And they said**: **What is in the bellies of these cattle is exclusively for our males and forbidden to our wives**, **and if it is dead**, **then they are partners in it**. **Their description will reward them**. **Wise and All-Knowing**). Al-Razi said: This is a fourth type of their corrupt cases - and the three types were mentioned in the previous verse - they used to say about the embryos of lakes and wastewater: whatever is born from it alive is purely for the males, and the females do not eat from

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it, and whatever is born dead is shared by males and females. Their description will reward them, and what is meant is the threat (**He is Wise and All-Knowing**) So that the rebuke is based on wisdom and merit.

(**Those who killed their children foolishly and without knowledge have lost**.). And anything is more foolish than a father slaughtering his child with his knife, or burying him alive under the dirt, and what he says without knowledge is confirmation of foolishness. As for their loss in this world, it is represented by the killing of their children and the corruption of their social life, and their loss in the afterlife is worse and worse. (**And they forbade what God had provided for them**) Of livestock and crops that they claimed were stone (**A slander against God**) Because the prohibition is from them, not from him (**They have gone astray and are not guided**) To some goodness and guidance.

Al-Razi said: God mentioned seven matters, and each one of them is a complete reason for the occurrence of censure, which are loss, foolishness, ignorance, prohibition of what God Almighty has made lawful, slander against, straying from the right path, and failure to be guided. Then Al-Razi said: It is proven that God Almighty condemned those described as killing children and prohibiting what God Almighty made lawful for them with these seven characteristics that necessitate the greatest types of censure, and that is the end. Exaggeration.

We say to Al-Razi: If God condemned them for their misguidance in the greatest and final form of condemnation, then how can you claim that God is the one who created misguidance in them? What logic allows an innocent person to be punished and censured for something he did that he censured and punished? This was repeated by Al-Razi in his great interpretation several times, including what he said recently when interpreting verse 125 of this surah.

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Parsing:

Trellises are an attribute of gardens, and palm trees are the planting, meaning the fruit of the palm tree, and the grain of the planting, and a different state of them, and eating it is a different subject, and olives and pomegranates are a conjunction of gardens, meaning, he created olives and pomegranates, and similar in condition, and of the cattle is a load, meaning, and he created a load of cattle, and eight pairs instead of a load and brush, and two instead of some of eight, and the two males are the effect of forbidden, um. Were you martyrs in a sense?

Meaning:

After God Almighty made it clear in the previous verses that the polytheists forbade what they forbade of crops and livestock as a slander against God - He made clear in these verses that He created the crops and livestock so that man could enjoy them. God Almighty said: (**And it is He who creates gardens of thrones**) Its branches are raised on supports (**And not trellised**) Left to nature (**And palm trees and crops**) Kindness to gardens as a kind of kindness to the general (**I eat it differently**) There are different types of grains, and each type has its own flavour. Fruits have different types of colors, tastes and smells, and legumes as well. (**And olives and pomegranates**) Also a kindness to Jannat (**Similar and dissimilar**) Pomegranate fruits are similar to each other, but some are sweet and some are sour, as are lemons, and some olive fruits are good and some are bad. (**Eat of its fruit when it bears fruit**) Because he was created for you (**And give him his due on the day of his harvest**) It was said: What is meant by zakat is zakat. It was said: recommended charity, and both opinions are contrary to the apparent meaning, and what comes to

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mind is to collect and not leave it exposed to damage and loss. (**And do not be extravagant**, **for He does not like the extravagant**.) Extravagance exceeds the limit, and God has forbidden it, whether it is spending on oneself or giving to others.

(**Among the livestock are livestock and furniture**) That is, He created from the livestock those that carry you and your burdens, such as camels and cows, and those that you slaughter and benefit from their meat, wool, hair, and fur. (**Eat of what God has provided for you**) Such cattle and others, and thank Him for His blessings (**And do not follow steps**

Eat from the fruit of verse 141–144:

And it is He who produces gardens with trellises and those not trellised, and the palm trees and the crops with different fruits, and the olives and pomegranates, similar and dissimilar. Eat of its fruit when it bears fruit, and give what is due to it on the day of its harvest. And do not be extravagant. Indeed, He does not like the extravagant. (141) **And among the livestock, both burdensome and furnished, eat of what God has provided for you. Follow in the footsteps of Satan. Indeed, he is your clear enemy.** (142) **Eight pairs of sheep, two, and two goats. Say: Are the two males sacred or sacred? The two females. Did not the wombs of the two females contain him? Inform Me with knowledge, if you are truthful.** (143) **And of the camels two, and of the cows two. Say, "Whether the two males are sacred or the two females?" Did the wombs of the two females include him or were you witnesses when God commanded you about this? So who is more unjust than he who invents an invention? A lie against God to lead people astray**

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without knowledge. **Indeed**, **God does not guide the wrongdoing people** (**144**))

the language :

Paradise gardens and vineyards. The trellises whose branches are raised on supports, such as grapes, and the ones that are not trellised are left in their natural state, such as palm trees. Eating with hamzah and kaf is that which is eaten. And similar in appearance and the like, and not similar in taste and other things. A load is something that carries weights on it. Furniture is what is furnished for slaughter, such as sheep, goats, young camels, and cows, or what the fur is made of wool, hair, and fur.

Satan) By permitting what God has forbidden, and prohibiting what He has made lawful, and by extravagance and extravagance (**He is your clear enemy**) He commands you to do evil and indecency, and to say about God what you do not know.

(**Eight pairs**). The word "husband" refers to every person who has a mate, such as one of the pairs, male and female, and one of the sandals, and the two together are called: two spouses. (**Two lambs**) Male and female, and the word sheep is specific to sheep as stated by the linguists, and does not include goats, as evidenced by its affection for sheep. (**And two goats**) Male and female: Goat is a genus that has one word, which is goat for male and female, and the female is called: goat and goat. (**Say**: **The two males are forbidden**) The male is a sheep and the male is a goat (**The mother of the two females**) The female is a sheep and the female is a goat (**As for the two females' wombs that included it?**) Or forbid the fetuses in the womb of the female sheep and the womb of the female goat? (**Inform Me with**

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knowledge if you are truthful) Not by intuition, whims, or imitation. Because prohibition requires conclusive evidence, so where is it?

(**And of the camels**, **two**) Male and female, camel and she-camel, and camel is a plural noun like the people that does not have a single word. (**And two cows**) Male and female (**Say**: **The two males are forbidden**) From camels and cows (**The mother of the two females**) Of them (**As for the two females' wombs that included it?**) The mother of the fetuses in the belly of the camel and the belly of the cow. (**Or were you witnesses when God commanded you to do this?**) They claimed that God was the one who forbade what they forbade of livestock and crops. He said to them: A thing is only proven by one of two things: either by sight, or by the testimony of an honest witness. And you did not take the prohibition directly from God, nor through His prophets and messengers, so where did you get these rulings from? (**Who is more unjust than he who invents a lie against God?**) If you have not seen, and no trustworthy witness has testified for you, then you are slanderers, and the slanderer is unjust and sinful. Indeed, you are more unjust than any unjust, because you are slandering against God, and not against anyone else. (**To lead people astray without knowledge**) He prevents them from the path of God, and at the same time claims to be the guide to God's religion, like most of the generalists in this era (**God does not guide the wrongdoing people**) Because they cut off every connection between them and God. Rather, they forbade what was permissible and made what was permissible what was forbidden.

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Say, "**I do not find anything forbidden in what was revealed to me**." **Verse 145-147**:

(**Say**, "**I do not find in what has been revealed to me anything forbidden to anyone who eats it**, **unless it be a dead carcass**, **or spilled blood**, **or the flesh of a pig**, **for that is an abomination**, **or a reprehensible immorality**." **For other than God**, **therein**: **but whoever is compelled**, **neither transgressor nor transgressor – then indeed**, **your Lord is Forgiving**, **Merciful**. (145) **And to those who are Jews We have forbidden every one who has the ability to fight**, **and of the cattle and the sheep**. (146) **On them is their fat**, **except what their backs bear**, **or the insides**, **or what is mixed with a bone**. **That is We will recompense them for their transgression**, **and indeed**, **we are truthful**. (146) **They have denied you**, **so say**, "**Your Lord is the Possessor of vast mercy**, **and His punishment will not be turned away from the criminal people**." (147))

the language :

A feeder feeds him, i.e. an eater who eats him. A dead person is one who dies without even dying. The blood that is shed comes out in a stream, like the blood of the veins, and the blood that is not shed comes out in a rush, like the blood of the liver. And the dirty abomination. The crescent is to raise one's voice, and what is meant by the people of someone other than God is to slaughter in the name of other than God. The rebellious is the one who commits the forbidden without necessity, and the normal is the one who exceeds the limit. They carried their backs and stuck to them. Hawaya is the plural of container, which is the intestines and intestines, because they contain waste. It was said: Hawaya is everything that the stomach contains. And what is mixed with bone, Al-Razi said: It is the fat of the mechanism, according to the opinion of all commentators. Its connection with the bone is its connection with the coccyx.

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Parsing:

Forbidden is an adjective for a deleted object, i.e. a forbidden food or a forbidden food. And the name is

A hidden pronoun, dead is a predicate, and the predicate is unless the forbidden or eaten thing is dead, and the accusative noun is not in the accusative of the interrupted exception, because it is excluded from what is not forbidden. Or immorality, sympathy for pork. Except when it carries what is in the accusative position on the interrupted exception of its fat. That is the effect of our reward for them.

Meaning:

(**Say**, "**I do not find in what has been revealed to me anything forbidden to anyone who eats it**, **unless it be a dead carcass**, **or spilled blood**, **or the flesh of a pig**, **for that is an abomination or a reprehensible immorality**." **For other than God**, **so whoever is compelled**, **neither seeking nor transgressing**, **then indeed your Lord is Forgiving**, **Merciful**.). Dirty abomination and forbidden immorality, after God Almighty made it clear that the polytheists slandered God regarding what they permitted and prohibited foods - He explained in this verse what is forbidden by God Almighty regarding what is eaten, and they are four: dead meat, spilled blood, pork, and what was slaughtered in other than the name of God, and it is not permissible for anyone to eat anything from it except the one who is forced to eat it, so in this situation, he may eat from it what he repels. It causes harm to oneself, and this was discussed in detail when interpreting verse 173 of Surat Al-Baqarah, Part 1, p. 264. We answered there the question of those who

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asked that the apparent meaning of the verse indicates that forbidden foods are limited to these four, even though they are many, and also we previously talked about that in a broader way at the beginning of this volume when interpreting verse 3 of Surat Al-Ma'idah.

(**And to those who are Jews We have forbidden**). Those who converted to Judaism are the Jews.. God Almighty forbade the types mentioned in the previous verse to all people, Jews and non-Jews. As for what is forbidden in this verse, it is specific to the Jews alone, as evidenced by His saying: (**And to those who are Jews We have forbidden**).

Firstly : (**Everyone who has victory**) In all its parts, without exception, and Al-Tabari said in his interpretation: The one with nails is among the animals and birds unless they have cloven toes - meaning with toes spread - such as camels, ostriches, geese and ducks.

secondly : (**And of the cattle and sheep**, **We have forbidden to them their fat**.). The Jews did not forbid all parts of cows and sheep, but rather white meat, not red meat. Rather, he excluded three types of fat from cows and sheep: The first is what he referred to when he said: (**Except what their backs carried**) It is the fat stuck to the back. the second : (**Or the jaws**) These are the intestines and intestines, and what is meant is that the fats stuck in them are not forbidden. (**Or what is mixed with a bone**) It is the fat of the buttocks, according to all commentators according to Al-Razi. As for the bone with which the fat is mixed, it is the coccyx.

(**This We have rewarded them for their transgression**, **and indeed**, **we are truthful**.) This is an explanation of the reason why the Jews were deprived of these

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good things, and that it is a punishment for their crimes that cannot be counted, including the killing of the prophets, their devouring of people's wealth unjustly, and their saying: God is poor, and His hand is tied.. And in the interpretation of verse 93 of Surat Al Imran, Part 2, p. 114, there is something related to the Almighty's saying: And to those who are Jews We have forbidden.

(**Then if they deny you**, **then say**, "**Your Lord is the Possessor of vast mercy**, **and His punishment will not be turned away from the criminal people**."). That is, if they lie to you, O Muhammad, do not despair of God's mercy, and say to them: God accepts you and pardons you if you repent and grow, just as He will take revenge on you if you insist on what you are upon. And in this verse there is a promise and a threat, God's satisfaction and His wrath, His satisfaction with those who turn to Him seeking forgiveness, and His wrath against those who insist on rebellion and stubbornness: (**If you are grateful**, **I will surely increase you**. **And if you disbelieve**, **then indeed My punishment is severe**.) - 7 Ibrahim.

If God had willed, **we would not have associated others with Him**, **verse 148–150**:

(**Those who associate will say**, "**If God had willed**, **neither we nor our fathers would have associated us nor have we forbidden anything**." **Thus those before them denied until they tasted our punishment**. **Say**, "**Have you Of knowledge**, **then produce it for us**. **You follow nothing but suspicion**, **and you are nothing but**

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(148) **Say**, "**Allah belongs the decisive proof**, **and if He had willed**, **He could have guided you all**." (149) **Say**, "**Come**, **let your witnesses who bear witness that God has forbidden this**." (150) **They bore witness**, **so do not bear witness with them**, **and do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter**, **and they are equal to their Lord**. (150))

Parsing:

Nor did our fathers have any sympathy for the pronoun "ashraqna." And some of it is superfluous, and something is the object of our deprivation. Thus, its meaning is supplication, such as "to come," and here it includes the meaning of presence, i.e., bring your martyrs. Abu Al-Baqa said: The Arabs in Helm have two languages: One of them is that it has one pronunciation for the singular, the dual, the plural, the masculine and the feminine, so it is a verb noun, and it is built because it occurs in the position of the imperative verb. The second language is to conjugate, so it is said: Come, come, come, come, come, come, so it becomes a verb.

Meaning:

(**Those who associate others will say**, "**If God had willed**, **neither we nor our fathers would have associated us with God**, **nor would we have forbidden anything**."). Those who accept advice and follow the best words are very few, and even fewer of them see their own faults and acknowledge them. The overwhelming majority see their faults as virtues, and their bad deeds as good deeds: (**Thus has been made pleasing to the transgressors what they used to do**.) - 12 Yunus. If they are unable to improve their ugliness, they disavow them, and refer them to the will of God, or to any other source. And God, Glory be to Him, is far above what

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they describe. He commands them and forbids them, and gives them the choice of what they do and do not do, so that whoever perishes will be destroyed based on clear evidence, and whoever is alive may live based on clear proof, and no one has any authority over anyone other than Him. Even Satan says: **When the matter was decided**

Indeed, **God promised you a promise of truth**, **and I promised you so I succeeded you**, **and I had no authority over you except that I called you and you responded to me**, **so do not blame me and blame them**. **yourselves**) – 22 Ibrahim.

In the verse we are considering, God Almighty mentioned the claim of the polytheists that their polytheism was the polytheism of their fathers, and the prohibition of what they were forbidden of crops and livestock was only by God's will and command. If He had willed that they should not associate polytheism, He would have prevented them from polytheism. (**Thus did those before them deny until they tasted our misfortune**.) That is, the Arab polytheists denied Muhammad (PBUH), who forbade them from polytheism and slandering God, just as those before them denied God's prophets and messengers, and they did not believe them until after torment was inflicted upon them as a reward for their denial.

After God Almighty narrated the claim of the polytheists and that it was a lie like the claim of their ancestors, He commanded His Messenger to respond to them with a question that would silence them and invalidate their claim, which is (**Say**, "**Do you have any knowledge that you can present to us?**") What is meant by knowledge here is evidence, and it is in the sense of calling the cause to the cause, because the

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evidence is a reason for the acquisition of knowledge, and the intention of this question is to show their inability and lies, because its meaning is: You claimed, O polytheists, that polytheism was approved by God, so who said this? From where did you learn about His will? It is from his unseen, and no one learns of his unseen except the one whom he is pleased with from the Messenger, and the Messenger did not say this to you or to anyone else - so - how do you refer it to God Almighty?

(**You follow nothing but suspicion**, **and you only lie**.). We never doubt that the biggest criminals know that they are lying and lying about what they said, but they said it out of stubbornness to the truth, which will destroy their falsehoods and destroy their aggressive goals and gains.

(**Say**, "**Allah has the decisive proof**.") God Almighty made it clear in the previous verse that the polytheists have no proof for what they claim other than suspicion and speculation, and in this verse He made clear that the decisive proof is for God alone against them and against others, and the meaning is that it has reached such strength that it eliminates every excuse. (**If He wills**, **let them gather together**). In the first volume, p. 72, we mentioned that God has two wills: the will of creation and formation, which is an expression of His saying: (**Be and it is**) And the will to demand and legislate, which is His command and prohibition, and that God Almighty creates the universe with His formative will and does not interfere - so to speak - with this will in people's affairs.

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Social, but rather by the will of legislation and guidance, and in this the meaning of his saying becomes clear: (**If He wills**, **let them gather together**) That is, if he wanted to interfere in your social affairs willingly (**Be and it is**) All of you would

have believed, but he does not do it, because if he did, the obligation would be invalidated, and the reward and punishment would be negated.

With a second report, the polytheists claimed that their polytheism was by the will of God, so God Almighty invalidated this claim of theirs as being without evidence, because God does not interfere in the affairs of His servants by the will of creation, either negatively or positively. And make him a partner.

(**Say**, "**Come**, **let your witnesses who bear witness that God has forbidden this**."). The polytheists slandered God by lying about the prohibition of what they had forbidden of crops and livestock, and they also slandered Him by attributing their polytheism to Him, so His Prophet Muhammad commanded in the first verse to say to them: Do you have evidence for what you claim, so you can produce it for us? Then he commanded him in the second verse to say to them: The conclusive evidence for every doubt belongs to God, not to you. Then he commanded him in this verse to say to them: Show me someone who testifies that God revealed to him directly, or through one of His prophets, that God Almighty has forbidden what you have forbidden, you polytheists, because true testimony requires conclusive knowledge of doubt and possibility, and there is no means of knowing what God has forbidden and what is permissible except revelation, so bring someone who bears witness to it. (**If they bear witness**) As an assumption (**Do not bear witness with them**) This prohibition is a metaphor for their lying in their testimony, because it is impossible for the Prophet to testify with the polytheists... and the metaphor is more eloquent than the statement.

(**And do not follow the inclinations of those who deny Our signs**, **and those who do not believe in the Hereafter**, **and they are just to their Lord**.). After God judged them to be lies and slanderers, He explained the reason for His judgment

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in three matters: The first is that they follow whims and desires, and He expressed this by saying: (**And do not follow the desires of those who deny Our signs**.) Because it is impossible for the Prophet to follow someone who denies his prophecy. The second is that they are (**They do not believe in the afterlife**) Whoever does not believe in the afterlife does not fear the consequences of lying. Third, they are (**They do justice to their Lord**) That is, they grant him justice to share with him in creation, and whoever associates anything with God, his testimony will not be accepted, because he has committed the ugliest of sins.

What your Lord has forbidden, verse 151: 153:

(**Say, "Come, follow what your Lord has forbidden to you, that you should not associate anything with Him, and be good to parents, and do not kill your children out of poverty. We will provide for you." And do not approach immoral acts, whether apparent or hidden, and do not kill the soul which God has made sacred, except in truth. This is what He has commanded you, so that you may understand.** (151) **And do not approach the property of an orphan except in a way that is best, until he reaches full maturity, and give full measure and balance with justice. We do not burden a soul unless** (152) **And indeed, this is my path, straight. So follow Him, and do not follow other paths, lest He separate you from His path. This He has enjoined upon you that you may become righteous.** (153))

the language :

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Poverty means bankruptcy, which includes flattery and flattery, because the bankrupt person flatters the masters of money in the hope of a gift. The author of Majma' al-Bayan said: It is the plural of shudd, like "ashr" is the plural of "shar," and "adhar" is the plural of "dhar." Whatever it is, what is meant here is awareness and attainment.

Parsing:

Follow what is forbidden, what is the object of follow. And if you do not associate others with Him, it is interpreted in the sense of any

There is no nahiya, and it is permissible for it to be either accusative or negative, and the infinitive noun is a substitute for what is forbidden. And something is an absolute object, "to associate partners," because what is meant by it is "association." Ihsana is the object of a deleted verb, i.e. be kind to your parents, or be kind to them. What is apparent from it and what is hidden instead of including immoral acts. Except with the right in the situation, that is, except those who are right. This is what He has enjoined upon you, both as a predicate and as a predicate. If it was a relative's name, it would be omitted, that is, even if it was the one being spoken of. (**And this**) The infinitive infinitive from that and what follows it is in the genitive case with an omitted lam, and the genitive case is related to they followed him. And straight from my path.

Meaning:

In the previous verses, God Almighty indicated that the polytheists were permitted and prohibited by intuition and desires, and that they attributed polytheism to it out of ignorance and slander. He responded to them with the logic of reason and

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common sense, and mentioned among the forbidden dead animals, spilled blood, pork, and what was dedicated to other than God. In these three verses, he mentioned some of the forbidden things, which are those whose prohibition is not specific to any of the heavenly laws, and he mentioned in addition to them some duties. Such as fulfilling the measure and balance, and the covenant of God and following justice... It is obvious that everything that is forbidden to be done must be left out, and everything that is forbidden to be done must be abandoned. Some commentators have called the contents of these three verses the Ten Commandments.

The Ten Commandments:

1. (**Say**, "**Come**, **recite what your Lord has forbidden to you**, **that you do not associate anything with it**."). God Almighty began with the first principle of the belief, which is the denial of polytheism, which is matched by the affirmation of monotheism, and to it all principles and branches return, and from it all rights and duties are derived, and from it obedience and good deeds are accepted, and the meaning of monotheism is summarized in the Almighty's saying: (**There is nothing like Him**) Not in the self, nor in the attributes, nor in the actions.

2. (**And be kind to parents**). God Almighty linked the commandment to parents to His unique lordship

Notice that being kind to them must be unique in its scope... It is as if he said: Do not associate anything with God, and do not associate oneself with kindness to your

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parents. We talked about his similarity to being kind to parents when interpreting verse 83 of Surat Al-Baqarah, vol. 1, p. 141.

(**And do not kill your children out of poverty**. **We will provide for you and for them**.). After he advised the children to the fathers, he recommended the fathers to the children. This was previously discussed in the interpretation of verse 137 of this Surah. .3

(**And do not approach immoral acts**, **whether apparent or hidden**.). .4 Everything that exceeds the limit in ugliness is obscenity, including adultery, sodomy, injustice, debauchery, vanity, lying, backbiting, gossip, meanness, and envy. The greatest of all immoralities are atheism, polytheism, disobedience to parents, killing a respectable soul, and consuming an orphan's property. God has singled out these for mention, even though they are included in the immoralities to point out that they have reached the end and end of ugliness and obscenity, regardless of whether they are committed. Secretly or publicly, and on the authority of Ibn Abbas that the people of pre-Islamic times hated adultery openly and did it secretly, so God forbade them from it in both cases.

On the authority of the Messenger of God, may God bless him and grant him peace, he said: Shall I not inform you of the most distant resemblance to me? They said: Yes, O Messenger of God. He said: The obscene, obscene, lewd, miserly, conceited, spiteful, envious, cruel, with a heart far from all goodness, hope, unsafe from all evil, and pious.

(**And do not kill the soul that God has forbidden except in truth**.). The .5 basic principle regarding killing oneself is prohibition, and it is not permissible except for a compelling reason, and it is one of four: The Prophet's Sunnah stipulates three

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of them, which are his saying (may God bless him and grant him peace): It is not permissible to shed the blood of a Muslim except in one of three cases: disbelief after faith, adultery after chastity, and killing a soul unjustly. The book stipulates the fourth reason in verse 33 of Surat Al-Ma'idah: (**The punishment for those who wage war against God and His Messenger and strive to spread corruption on earth is that they should be killed or crucified**.). (**This is what He has enjoined upon you so that you may understand**.) That is, you know the ugliness of polytheism, self-murder, and immoral acts, and the goodness of being kind to one's parents.

(**And do not approach the property of an orphan except in a way that is best**.). And forbidding closeness .6

It is more eloquent than prohibiting it in itself, and it applies to all aspects of disposal, just as what is better is more eloquent than what is good, and the intended meaning is strictness regarding the money of every minor who does not dispose of his money except in the usual manner, whether he is an orphan, an insane person, a fool, an absent person, or a young person whose financial affairs are handled by his father, and that the guardians of these minors must preserve the money of the minors and manage it for their benefit. From here, a group of senior jurists said that the actions of the guardian In the case of a minor, it cannot be enforced except with pleasure and interest, and we are of this opinion, even if the guardian is a father or paternal grandfather, and our evidence is a better word. As for the hadith: You and your property belong to your father, it is a moral ruling, not a legal one, as evidenced by the word "you," as the son is not a commodity owned by the father.

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You ask: The word orphan refers to someone whose father died while he was young, so how did you make it general and include every minor?

The answer: We know with certainty that the justification for the obligation to act in the best way is failure, and not orphanhood by what is done, and failure is present in everyone without variation.

(**Until he reaches his peak**) You can find its interpretation in verse 5 of An-Nisa: (**And afflict orphans until when they reach the age of marriage, then if you find some of them of sound mind, give over to them their property**.) Its interpretation is presented in Part 2, p. 256.

(**And give full measure and balance with justice**.) Did you buy or sell? (**We do not burden a soul beyond what it can bear**) This is an objectionable sentence, and its purpose is to point out that the required fulfillment with measure and balance is the possible fulfillment known among the people, and they tolerate an increase or decrease in what is small, because observing the fair limit is a form of hardship and embarrassment. (**And He has not placed upon you any difficulty in religion**). In any case, the basis in all types of trade is the consent of both parties, whether the commodity is measured, weighed, counted, or measured, or estimated by thought, like a book, or visually, like a piece of art. .7

(**And when you say**, "**Be just**," **even if it is a relative**.) This is the test for someone who fears God, is loyal to Him, and feels responsible before Him, not before a wife, father, mother, or son. .8

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Or a son-in-law…nothing but truth and justice. As for whoever speaks in the name of religion, then inclines him to his whims with a relative or friend, he has nothing to do with religion.

(**And they fulfilled the covenant of God**). Everything that God has commanded and forbidden is God's covenant, but fulfilling it is compliance and obedience to Him (**This is what He has enjoined upon you**, **so that you may remember**.) And do not neglect to obey those who do not neglect you. .9

(**And this is my straight path**) This is a reference to everything mentioned, which is the straight path of God, and after it there is nothing but loss and misguidance (**So follow him and do not follow other paths**) Such as polytheism, atheism, parties, and false religions (**So he separated you from his path**). Any path other than the Qur'an and Islam is the creation of desires, and desires have no limit or control. If people follow them, they will split into sects and warring parties. However, if they all follow the religion of God, then the true faith and upright faith unite them. In the hadith: The Prophet (PBUH) drew a line with his hand, and said: This is the path of God, straight. Then he drew lines to the right of that line and to the left of it, and said: This is no path except upon it is a devil calling to it. Then he read: (**And this is My path**, **straight**, **so follow it**, **and do not follow other paths**, **lest they separate you from His path**.) .. (**This is what He commanded you that you might become righteous**.) The paths of Satan that incline you with whims and desires. .10

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Then We gave Moses the Book, **verses 154–157**:

(**Then We gave Moses the Book**, **complete for him who does good**, **and an explanation of everything**, **and guidance and mercy**, **so that they may**

believe in the meeting with their Lord. (154) **And this is a Book which We have sent down**. **Blessed**. **So follow it and beware of yourselves that you may receive mercy**. (155) **Lest you say**, "**The Book was only sent down to two groups before us**, **and if we were unaware of their study**." (156) **Or do you say**, "**If the Book had been sent down to us**, **we would have been better guided than they**." **Indeed**, **there has come to you clear proof from your Lord**.

And guidance and mercy. **Who is more unjust than he who rejects the signs of God and turns away from them?** (157))

Parsing:

Completely an adverb with a complementary meaning. Blessed is an adjective for a book, and the nominative noun is that you say it is in the genitive case by adding an object for which it is omitted, and the appreciation we revealed is disliked for saying. Even if we are burdened with burdens and neglectful of work. The lam in "for those who are unaware" is the lam that distinguishes between the lightened lam and the negated lam. And their studies are attached to those who are unaware.

Meaning:

(**Then We gave Moses the Book**) The commentators are confused about then because the discussion in the previous verses was about the Qur'an, and this verse talked about the Torah, and it was revealed before the Qur'an, and then it indicates laxity and delaying what comes after it from what came before it in time, so how can the one who comes first be sympathetic to the one who comes back in time? Al-

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Razi mentioned three aspects of this, and Al-Tabarsi added a fourth... We see no justification for prolonging this, because the order here is in the saying, not in time, and the conjunction is as a matter of connecting a predicate to a predicate, not as a matter of connecting a meaning to a meaning.

(**Completely according to the one who did good**) Completely in the sense of completion, and Ali here in the sense of laam, as it is in the Almighty's saying: (**And glorify God for having guided you**) That is, to guide you, as in Mughni Ibn Hisham, and the meaning is: We gave Moses the Book, and it completes the deficiency of the one who made good use of it, as God Almighty says: (**Today I have perfected for you your religion and completed My blessing upon you and approved for you Islam as your religion**.) - 3 table. (**And in detail everything**) This is a second characteristic of the Book of Moses (peace be upon him), and that it contains all the rulings that the people of that time need

The afternoon. God Almighty said: (**We wrote to him**) That is, to Moses (**In the Tablets there is an admonition and an explanation of everything**.) 144 Al-A'raf. (**Guidance and mercy**) Two more descriptions of the Book of Moses. With guidance, people know truth and goodness, and with mercy, they live a good and peaceful life. (**Perhaps they will believe in the meeting with their Lord**) The pronoun "they believe" goes back to the Children of Israel, and the meaning is: We gave Moses a book comprehensive of all the descriptions we mentioned, so that his people would believe in God and His reward and punishment, but they insisted on being stubborn, and said what they said: (**O Moses**, **we will not believe in you until we see God clearly**.) - 55 Al-Baqarah. Assuming that they see God openly -

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and assuming that the impossible is not impossible – then they say: This is not a god, because he is neither a pound nor a dollar.

(**This is a blessed Book We have sent down**) This is a reference to the Holy Qur'an, which is blessed because it abounds in goodness and benefit (**So follow him and beware of God**, **that you may receive mercy**.) Follow what He commanded you to do, and fear what He forbade you, so that His mercy may include you in this world and the afterlife.

(**That you say**, "**The Book was only revealed to two groups before us**, **even though we were heedless of their study**."). The speech that you say is directed to the Arab polytheists, and what is meant by the Book is the Torah and the Gospel, and there are two sects of People of the Book, which are the Jews and Christians, and the pronoun of their study goes back to the People of the Book, and the meaning is, O community of Arabs, we have sent down the Qur'an on your tongue, and on a man among you and among you, so that you do not apologize for your polytheism in that a book was not sent down from heaven on your tongue, but rather it was sent down on the Jews and Christians, and we were negligent in studying their book and its teachings, we do not know. What is in it, because their tongue is different from ours.

(**Or do you say**, "**If the Book had been revealed to us**, **we would have been better guided than they**."). In the previous verse, God Almighty said to the Arab polytheists: We sent down the Qur'an in a clear Arabic language, lest you say tomorrow: The Torah and the Gospel were revealed in a language to which we were heedless, and we know nothing of it. And in this verse He said to them: Or do you say, O community of Arabs: If the Book had been sent down to us and you had communicated to us, we would have been better guided and preceded in faith than

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the Jews and Christians. In short, this verse and the one before it are similar to someone saying: So-and-so has a great deal of wealth, but I do not own anything. If I had, I would have done such and such and done so. God responded to them with a definitive answer for every excuse: (**He lost**

There has come to you clear proof from your Lord, **guidance**, **and mercy**.) What is meant by clear evidence is the Qur'an, which contains evidence and evidence of the truthfulness of Muhammad (PBUH), and it also contains the rulings and teachings that bring people out of darkness into light.

(**Who is more unjust than he who denies the verses of God and turns away from them?**) There will never be anyone more mean and unjust to himself and to people than he who disbelieves in truth and goodness, and strives to spread corruption on earth by turning away from the path of God. (**We will reward those who turn away from Our verses with an evil torment because they turned away from Our verses**.) He turned away from something, and the signs of God are his arguments and proofs, and the meaning is that He, may He be glorified and praised, established the conclusive proof of His oneness and the prophecy of Muhammad and the truthfulness of what he brought from his Lord, but the polytheists turned away and refused to consider those arguments out of their obstinacy towards the truth and its people, so they thus deserved disgrace and painful torment.

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Nothing benefits a soul except its faith, **verse 158–160**:

(**Do they wait except for the angels to come to them, or for your Lord to come, or for some of the signs of your Lord to come? On the day when some of the signs of your Lord come, it will be of no benefit. A soul whose faith had not believed before, or who had earned any good through her faith. Say, "Wait. Indeed, we are waiting."** (158) **Indeed, those who divided their religion and were sects, you are not** (159) **Whoever brings a good deed will have ten times it, and whoever brings an evil will have no He will be rewarded with nothing but the like of it, and they will not be wronged.** (**160**))

the language :

Shiites is the plural of Shiites, and it means division. God Almighty said: And indeed We have sent from

He accepted you in the sects of the first two, that is, in their sects, and said: Then we will remove ourselves from every sect, that is, from every sect.

Parsing:

Day will come, day is in the adverbial adjective attached to nothing. Like her is an adjective for the omitted, i.e. ten good deeds like her.

Meaning:

(**Do they wait except for the angels to come to them, or for your Lord to come, or for some of the signs of your Lord to come?**). The interrogative here is for denial, and what is meant is "they are looking and waiting." After God

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Almighty mentioned that the polytheists turned away from the evidence of the Qur'an and refused to consider it, He said in this verse: They do not believe except in one of three things: The first is the coming of the angels. The second is the coming of the Lord. The third is the coming of some verses. But God Almighty did not clarify which angels must come to them in order for them to believe: are they the angels of death or others, nor did He clarify what is meant by the coming of the Lord: is it His coming as they claim, or the coming of His command, as is the reality? He also did not clarify the type of some of the verses: Are they the verses they suggested, or signs of the Resurrection? Most of the commentators, or many of them, said: What is meant by angels is the angels of death, and by the coming of the Lord is the coming of His torment and vengeance, and by some of the verses the signs of the Hour, that is, its beginning and the signs that indicate it.. This interpretation is not far-fetched, because the words with which He, Glory be to Him, followed these three matters sense the words of the commentators and reinforce them, which is the Almighty's saying:

(**On the Day when some of the signs of your Lord come**, **the belief of a soul will not benefit a soul who had not previously believed or earned any good in her belief**.). The Almighty says from someone who said: Repentance and faith when one of these matters comes does not work. Rather, what works is faith and good deeds that the believer earns before he resorts to that, since there is no obligation at the time of death and death, nor at the time of the Hour, or the descent of torment, and with no obligation.

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Faith and its absence are the same, and God Almighty says: (**Or she gained something good through her faith**) It indicates that faith in God saves its owner

from eternity in Hell, not from the torment of Hell. As for whoever believes and does righteous deeds, Hell will not touch him at all. (**Say wait**) These three things (**We are waiting**) Then you will know to whom will come a torment that will disgrace him, and an everlasting torment will befall upon him - Hud 39.

(**Indeed**, **those who divided their religion and became sects**, **you have nothing to do with them**.). The speech in List is directed to the Prophet (PBUH). Just as those who divided their religion and became sects differed, so the commentators became sects in interpreting what is meant by those who divided their religion. It was said: They are polytheists, given that some of them worship idols, some of them worship the stars, and some of them worship light and darkness. It was said: They are the People of the Book. The Jews separated into the Sadducees, Pharisees, and Hasidites (1) As for the Christians, they divided the church into eastern and western. It was said: They are the Islamic sects. It was said: All people of religion and religion, without exception.. The best thing I have read in the interpretation of this verse is what the author of Tafsir Al-Manar said: What is meant by those who divided their religion and became sects are the People of the Book, and what is meant by the Messenger's disavowal of them is to warn the Muslims of the same thing as dividing the People of the Book and their actions, so that they know that if they do the actions of the People of the Book, then Muhammad (PBUH) is disavowed of them in a better way.

(**Their matter is up to God**) He alone is responsible for judging and punishing those who work to divide His servants and stir up enmity and hatred in religion and non-religion. (**Then he informs them of what they were doing**) From responding to intrigued invaders: (**The last of them said to the first of them**, "**Our Lord**, **these have misled us**, **so give them a double punishment from**

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the Fire." **He said**, "**For every one there is a double**, **but you do not know**.") - 38 Al-A'raf.

(**Whoever does a good deed will receive ten times it**, **and whoever does an evil deed will not be rewarded except the like of it**, **and they will not be wronged**.). Everything that pleases God and is good for people is good, and everything that is in it

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(1). Among the sayings of the Pharisees is that the dead return to this world to participate in the reign of Christ who will come, and among the sayings of the Sadducees is that there is no life at all after death, neither to this world nor to the afterlife, and among the sayings of the Hassids is equality between people. The Holy Books of Ali Abdul Wahid Wafi.

Displeasure with God and corruption for people is evil, and God Almighty is just and generous, and it is His justice to reward the doer of a bad deed with an equivalent amount of punishment, and it is His generosity to pardon, and to multiply the doer of a good deed many times over, up to ten times, or to seven hundred, or to something beyond counting and enumeration, according to the intentions, characteristics, and circumstances of the doer of good. See the interpretation of verse 261 of Surat Al-Baqarah, Part 1, p. 412.

Among the hadiths of the Prophet (PBUH) in this regard is his saying: God Almighty said: A good deed is ten or more, and a bad deed is one or pardoned, so woe to the one whose tens prevail over his tens. And he said: God says: If My

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servant intends to do a good deed, write it down as a good deed for him, and if he does not do it, then if he does it, then ten times as much, and if he intends to do a bad deed, do not write it down, and if he does it, then one bad deed.

Say, "**Indeed**, **my Lord has guided me**." **Verse 161–165**:

(**Say**, "**Indeed**, **my Lord has guided me to a straight path**, **a right religion**, **the religion of Abraham**, **an upright one**, **and he was not of the polytheists**." (**161**) **Say**, "**Indeed**, **my prayer**, **my sacrifice**, **my life**, **and my death are To God belongs the Lord of the worlds** (**162**) **He has no partner**, **and with that I have been commanded**, **and I am the first of the Muslims** (**163**) **Say**, "**Shall I seek other than God? I seek a Lord when He is the Lord of all things**, **and you will not gain**." **Every soul does not bear the burden of another**. **Then to your Lord is your return**, **and He will inform you of that concerning which you differed**. (**164**) **And it is He who He made you successors on earth and raised some of you above others in degrees that He might test you in what He has given you**. **Indeed**, **your Lord is quick in punishment**, **and indeed**, **He is Forgiving and Merciful**. (**165**))

the language :

The values \u200b\u200bwho take care of the people... and the upright one who leans away from false religions to the religion of truth. And ascetic worship. The burden is a heavy burden, and what is meant here is sin. Khalifa is the plural of caliph, which is the one who is succeeded by someone before him. And the affliction is the test.

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Parsing:

A religion instead of a straight path to a place, because every genitive case is in the accusative case, and the meaning is He guided me to a straight path, like the Almighty's saying: (**And He guides you to a straight path**). Values are an attribute of a religion. The religion of Abraham instead of religion. And Hanif is a descendant of Ibrahim. "I change God" is not a first object, to "desire," and "rabba" is a second object, because "I desire" includes the meaning "taken," and it extends to two objects. Degrees in the genitive case are deleted.

Meaning:

(**Say**, "**Indeed**, **my Lord has guided me to a straight path**.") After God Almighty reminded those who divided their religion and were sects, He commanded His Messenger to announce to the polytheists, the People of the Book, and others that God, glory be to Him, had guided him with pure nature, sound reason, and revelation from Him to the path by which He would move away from falsehood and lead it to the truth. (**a noble religion**, **the religion of Abraham**, **upright**) The religion is the religion, and the Hanif is the one who abandons false religions and follows the religion of truth, and the meaning is that the path with which God guided His Messenger Muhammad is the religion of Abraham, Khalil Al-Rahman, which the people of all religions venerate. (**And he was not of the polytheists**) Rather, he is one of the most hostile enemies of polytheism and its people, and this is a response to the polytheists of Quraysh who claimed to be following the religion of Abraham.

(**Say**, "**Indeed**, **my prayer**, **my sacrifice**, **my living**, **and my death belong to God**, **Lord of the worlds**."). The subject of the previous verse is the principles of

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religion and belief with a clear evidence (**And he was not of the polytheists**) The subject of this verse is the branches of religion and Sharia regarding the place of prayer and rituals, and the connection between rituals and prayer

As a matter of connecting the general to the specific, such as the Almighty's saying: (**And what was given to Moses and Jesus and the prophets from their Lord**) 83 Al Imran. Life and death here are a metaphor for steadfastness and continuity, and the meaning is that the worship of Muhammad (PBUH) and everything that he did during his life is a belief, intention, and action by which he turns to God alone, and does not deviate from Him until death.

(**He has no partner**, **and with that I was commanded**, **and I am the first of the Muslims**.). This verse is an explanation and confirmation of what was included in the previous verse of monotheism and sincerity... Muhammad (PBUH) was naturally the first of the Muslims from his nation, because he was the one who carried the message.

(**Say**, "**I seek a Lord other than God**."). Whoever seeks this Lord, where will he find him?! : (**Wherever you turn**, **there is the face of God**) Whoever imagines a face other than his noble face, the poet's saying is true:

Under you is a mare or a donkey You'll see if the dust settles

(**He is the Lord of everything**). The Lord of all things is one, with no opposite or rival.

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And let no bearer of burden bear the burden of another:

(**And every soul does not earn anything except due to it**.). Everything a person does, whether good or evil, is the result of his instincts, circumstances, and situations, and whoever attributes a person's action to someone else is just like someone who attributes a child to someone other than its mother, and a fruit to someone other than its tree. (**No female bearer of faith shall bear the burden of another**) What is meant by sin here is sin. God Almighty said: (**Isn't what they are doing worse?**) That is, the sins and misdeeds they do, and this sentence is an explanation and confirmation of the sentence before it, and its meaning is that every soul (**For her is what she earned**, **and for her is what she earned**.) Without what he earned or acquired other things, this is a religious and rational principle that cannot be abrogated or modified, and theologians and jurists have branched out on it many issues and rulings.

You ask: This verse indicates that a person is responsible for himself and that is enough. So, where is the obligation of jihad, giving sincere advice, and cooperating in righteousness and piety?

The answer: The subject of the verse is specific to accountability only, and that a person is not taken into account

For the sins of others, and it has no connection to jihad and sincerity, nor to anything else, whether near or far, because not holding someone accountable for the sin of others is one thing, and the obligation of jihad and correcting the corrupt is another thing.

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A second question: People are accustomed to donating money and food for the souls of their dead, and reciting chapters from the Qur'an, and having their reward given to them. Is such a thing permissible according to Islamic law? Do the dead benefit from it? how? It is assumed that the dead are not tormented by the sins of the living, so they should not enjoy their good deeds?

The answer: We said: Both reason and Sharia refuse to hold the innocent accountable for the guilt of the guilty person, and to share with him the punishment he deserves. As for the reward, there is no objection in the eyes of reason to a non-benefactor sharing with the benefactor in the reward he deserved for his work. The Sharia stated that, so it is necessary to believe it. The Messenger of God (may God bless him and grant him peace) said: If a person dies, his work ceases except for three: ongoing charity, beneficial knowledge, or a righteous child who prays. For him.. And he said: Whoever dies and is obligated to fast, let his guardian fast on his behalf.. And he said: Whoever enters the graves and recites Surah Yaseen, their burdens will be lightened on that day, and he will have a number of good deeds in it. On the authority of Imam Jaafar al-Sadiq (peace be upon him): What prevents a man among you from being kind to his parents, alive and then?

These hadiths and others indicate that the dead benefit from being given reward for good deeds, and the mind does not refuse that at all, because it is consistent with God's grace and generosity. But people have expanded greatly and gone beyond the stipulated resources, and the jurists have agreed that whoever does what is not stipulated in it with the intention that it is preferable according to Islamic law has innovated in the religion and slandered God and His Messenger. So it is better to give the reward to the dead in the hope that He chooses it without intending to give preference to religion and law.

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(**Then to your Lord is your return**, **and He will inform you of what you differed about**.) Without relying on reason or revelation, you acknowledged what is known to you, not according to the truth, and you denied what is objectionable according to your whims and desires.

Land and house:

(**It is He who made you successors on earth and raised some of you above others in degrees that He might test you**.

In what He has given you) God Almighty created this earth, and made it a suitable place for human development, with its atmosphere, composition, size, and distance from the sun and moon, and equipped it with everything that man needs, even the means of comfort and entertainment, just like a house that contained the best of everything. Some of them were superior to others in mind, knowledge, and body strength, and he devised a sound method for them to test the strong (1) Do they give thanks for this blessing, and use their strength and qualifications to benefit themselves and their fellow human beings, or do they use it as a tool for injustice, exploitation, growth, and reproduction? This verse indicates that God Almighty created man on this earth for knowledge and useful work.

You ask: How do you combine this verse with the verse that says: (**I did not create the jinn and mankind except to worship**)

The answer: There is no contradiction between the two verses, because knowledge and useful work are worship to God, but rather among the best acts of worship and the most perfect acts of obedience.

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(**Indeed**, **your Lord is quick in punishment**) He tested His servants to distinguish the bad from the good, punish this one, and reward that one (**And indeed**, **He is Forgiving and Merciful**) There is no limit to His mercy, and there is no restriction on His forgiveness... Yes, repentance makes forgiveness a reward of harmony, and the forgiveness of generosity and generosity remains, and the giving of generosity that has no reason other than its sacred essence, and this is the evidence: (**And whatever calamity befalls you**, **it is because of what your hands have earned**, **and they pardon much**.) - 30 Shura. That is, much of what our hands have earned.

Oh God, we seek your help from ourselves, and we ask you to pardon our burdens.

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(1). When interpreting verse 94 of Al-Ma'idah, we explained the meaning of the test from God to His servants.

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Surah Al-A'raf

Surah Al-A'raf

Meccan, and its verses are 205, and in Majma' al-Bayan, the Almighty says: (**And he asked them about the village**) - Until he said - (**Bema Kanwa Yafsoqun**) Stay in the city.

In the name of God, the most gracious, the most merciful

A Book revealed to you, verses 1–3:

((1) **A Book revealed to you, so let there be no embarrassment in your breast from it, that you may be warned thereby, and a reminder to the believers**. (2) **Follow what has been revealed to you from your Lord, and do not follow Besides Him there are few guardians, and you do not remember** (3))

the language :

Narrow embarrassment. What is meant by remembrance for believers is a remembrance that is beneficial to them, such as guidance for the righteous.

Parsing:

A book of news for a deleted subject, meaning this is a book. Let the verb be in the accusative case because it is implied after the lam, and the accusative infinitive is related to what was revealed, and the remembrance is a conjunction of it.

Awliya is an object that follows, and without it is related to a deleted adverb from Awliya. A little is an adjective for a deleted absolute object, i.e. remember a little what you remember, and there is an extra letter that confirms the meaning of a little, and you remember meaning you remember. One of the two ta's was deleted for lightening.

Meaning:

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(**Sucking**) This is how it is written and pronounced using the names of its letters: Alif. L. Mim. R. This was discussed at the beginning of Surat Al-Baqarah. (**A Book revealed to you**, **so let there be no embarrassment in your heart from it**, **so that you may warn thereby and as a reminder to the believers**.). The speech is for Muhammad (PBUH), and what is meant by the book is the Qur'an, and by believers is someone who benefits from the Qur'an, whether it is a reason for their faith or to confirm them and continue their faith, and the meaning is that God Almighty revealed the Qur'an to the Prophet (PBUH) to warn atheists, polytheists, and people of false religions with it, and for people of common sense to benefit from it.. This is a difficult task, and the Prophet (PBUH) faces enormous difficulties from the unbelievers who He confronts them with the Qur'an, because he aims to invalidate their beliefs, and change their traditions and conditions that they had inherited, father after generation, for hundreds of years. Then the Prophet found their traditions and conditions, which they had inherited, father after generation, for hundreds of years. Then the Prophet found distress due to their stubbornness and resistance that he encountered: (**We know that you are distressed by what they say**.) - 97 stone. (**We will cast upon you a heavy word**) - 5 Al-Muzzammil. God Almighty commanded him to be patient and continue to remember and remember.

(**Follow what has been revealed to you from your Lord**). In the previous verse, God commanded him to attain knowledge and not care about the resistance of the stubborn, and in this verse he commanded the people to follow the Messenger and act according to the Qur'an. Ali Al-Murtada, peace be upon him, said: God did not require the people of ignorance to learn until He required the people of knowledge to teach, and the opposite is also true. (**And do not follow friends other than Him**) Because there is nothing other than the Qur'an except misguidance and desires (**Little do you remember**) And you learn from God's admonitions and

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advice, because you do not shy away from anything and do not fear the consequences. Rather, he who fears remembers, and His saying: (**Except for a little while**) It is a nod to the few of them who learned and remembered.

How many towns have We destroyed. Verse 4–10:

(**And how many towns have We destroyed, and Our punishment came to them by night? Or they said**: (4) **But their claim when Our punishment came to them was only that they said: Indeed, we have been wrongdoers**. (5) **So, We will surely question those to whom it was sent, and We will certainly question the messengers**. (6) **So We will surely narrate to them knowledge, even though we were not absent**. (7) **And the weight on that Day will be true, so who His scales are heavy – it is they who are the successful**. (8) **And whose scales are light – those are the ones who have lost their own souls because they were unjust to Our signs**. (9) **And We have established you in the land and provided for you therein subsistence. Little do you give thanks**. (**10**))

the language :

Mighty refers to courage and strength, and to harm and embarrassment. It is said: There is no harm in it, meaning there is no harm or embarrassment in it, and what is meant here is torment. And the night stays. They said that they would take a nap during the day, and what is meant by these two words is that destruction befell them when they called and rested. Let's cut it short. Weight is the comparison of one thing

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with the other. Ma'ish is the plural of livelihood, which is the food and drinks that one lives on.

Parsing:

How many places are in the nominative at the beginning, and the sentence "We destroyed" is a predicate. It was said: Bayata is an infinitive in the case of the adverb, i.e., two, and they say it is a conjunction of byata, i.e., two, or saying, and it is most likely that bayata is an object in it because it means night. And their name was, and the source

What's wrong with you is that they told her about it. And with knowledge in the situation, that is, two worlds. Weight is a subject, and on that day it is a predicate, and truth is an attribute of weight. And since they were, there is a noun in the noun of tesbak, and what follows it with a noun in the genitive case with the letter "ba" related to "they lost," that is, they lost themselves because of their injustice. And living with the effect of made us. "You will rarely thank a little" is an adjective for a deleted absolute object, i.e. "thank you a little," and what is the letter to confirm "the few."

Meaning:

(**How many towns have We destroyed**, **but Our violence brought them to sleep? Or they say**:). After the Almighty commanded the most honorable Prophet to warn the people with the Qur'an, and commanded the people to follow him - he reminded them in this verse of the struggle of the ancients whom God destroyed because of their turning away from His remembrance and their denial of His

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prophets, and that God Almighty sent down torment upon them at night or at the time of daytime siesta, where they were comfortable and safe, so that the torment would be greater in its impact on them, and more severe in their torment, and many commentators said: The people of Lot The torment came to them at night... and I do not know where this knowledge came to them from, and God Almighty says: (**Their appointed time is dawn**. **Is not dawn near?**) 81 Hood.

A group of commentators said: There is a heart in the verse, because destruction comes after the coming of affliction, and it is correct to express it like this: How many towns were brought by affliction and we destroyed them... Al-Razi mentioned three ways of interpreting the verse, and Al-Tabarsi added a fourth. What is true is that he does not like to arrange speech according to the order of meaning in reality if the actual order is clear and known to everyone, as it is in the verse, and the fa' as it is taken for comment, it also comes in addition and at the beginning of the speech and is explained, and the ba'as that the fa' entered as its coming explains the type of destruction that befell the polytheists.

(**So their claim when Our punishment came to them was nothing but that they said**, "**Indeed**, **we have been wrongdoers**."). The polytheists were chanting the name of idols, and they were safe and secure, and when they saw the torment, they disavowed their gods, and turned to God, admitting to themselves disbelief and polytheism, but after the obligation was cut off, and the door to repentance was closed.

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(**We will certainly question those to whom it was sent**, **and We will certainly question the messengers**.). After referring to their destruction in this world, he

pointed out that they will be questioned in the afterlife, and those sent to them will be questioned, and they will bear witness against them. (**So let us narrate to them with knowledge while we were not absent**.) Not only does He, may He be glorified, suffice with asking them and the questions of those to whom they were sent, but He also recites to them everything they said and did: (**On the day when God will resurrect them all and inform them of what they did**, **God will count it and they will forget it**, **and God is Witness of all things**.) 6 – Arguing. The intention of this is to make the ordeal worse for them, and for them to feel God's wrath and wrath upon them as a reward for their disobedience and rebellion.

Business balance:

(**The weight on that day will be correct**). There has been much talk about the reality of the scale in which God weighs the deeds of people, to the point that some of them said: This scale has a tongue and two hands... What we understand from this scale – and God knows best what it means – is that it is the standard that distinguishes the obedient from the sinful, and the wicked from the good, and this standard is God's command and prohibition. When the time of reckoning comes, he looks at what a person did and what he left out, and compares them with His command and prohibition, the Almighty, so if his actions and omissions apply to God's command. His prohibition is that he is among those whose scales are heavy, and he is with God among the successful and successful. Otherwise, he is among those whose scales are heavy, and he is among the wrongdoers, losing themselves to the torment of the burning.

In a second expression: Everything in this life has principles and controls, whether knowledge, literature, art, or anything else, and by them a thing is distinguished

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from other things, and even its good is known from its bad. These principles and controls are called a balance, a measure, a method, and a ruling. Likewise, the reckoning in the afterlife has principles and controls, or the Qur'an gave it the word "balance," and the word "the path," and these principles and controls, or the balance for people's deeds and goals, is God's command. And he forbade it. Their issue in trying a person tomorrow is the same as jurisprudence and law in trying a defendant in this life.

(**He whose scales are heavy**) They are the ones whose deeds were examined on the basis of the commands and prohibitions of the Qur'an, and they were complete and comprehensive (**Those are the ones who are successful**) Because they did not stumble in the exam

(**And he whose scales are light**) They are the ones who saw the distance and discrepancy between their actions and God's rulings and teachings (**Those are the ones who have lost their souls because they were unjust to Our verses**.). Many commentators have said: What is meant by injustice here is disbelief, and what is correct is that it is absolute denial of God's verses, as is the apparent meaning of the verse, whether those verses indicate the unity of God, the message of His messengers, the resurrection, or His permissibility and prohibition.

(**We have established you in the land and provided for you therein subsistence**. **Little do you give thanks**.). After God Almighty commanded the polytheists, saying: (**Follow what has been revealed to you from your Lord**) And their fear of the torment of this world by saying: (**How many towns have We destroyed**) And from the torment of the Hereafter, he said: (**So let us ask those to**

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whom it was sent) After all of this, God Almighty reminded them of His blessings upon them, and that He is the one who empowered them in this land, and gave them the ability to control it and use it in their interests. One of the new commentators said:

If it were not for God's empowerment of man on this earth, this weak creature would not have been able to conquer nature. Otherwise, how would he proceed when the enormous cosmic forces oppose his direction, and they, according to the atheists and materialists, act on their own, and there is no authority beyond their authority?

And We created you, verse 11–18:

(**Indeed, We created you, then formed you, then We said to the angels, "Prostrate to Adam." So they prostrated, except for Iblis. He was not among those who prostrated.** (11) **He said, "What prevented you from not Prostrate yourself when I commanded you. He said, "I am better than him. You created me from fire and you created him from clay."** (12) **He said, "Then get down from it. It is not right for you to be arrogant in it. So get out." Indeed, you are among the small ones.** (13) **He said, "Wait me until the Day they are resurrected."** (14) **He said, "Indeed, you are among those who wait."** (15)

He said, "Because you have led me astray, I will certainly guide them on your straight path." (16) **Then I will certainly come to them from before them and from behind them and from their right and from** (18) **And you**

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will not find most of them grateful. (17) **He said**, "**Come out of it a reprehensible one**, **repelled by those of them who follow you**. **Indeed**, **I will fill Hell with all of you**." (18))

the language :

Falling and falling. The little ones are humiliated and humiliated, and the small ones are humiliated. Forbearance, grace period, delay, and postponement have the same meaning. He censures something and criticizes it, and censure and blameworthiness are the most severe of faults. And the expelled one.

Parsing:

What prevented you is a negative interrogative, and its place is the nominative with the beginning, and the sentence "prevented you" is a predicate. And that you do not prostrate, there is no extra matter, and the nominative noun is that, and the verb is in the genitive case with an omitted one, and the appreciation is what prevented you from prostrating? It was said: Your path is in the accusative case by removing the descriptor, i.e. I will sit for them on your path. He is in a reprehensible condition, and similarly deceived. For those who follow you, the lam is for the beginning, and from the conditional is a subject, and for the lam because the lam occurs in the answer of a deleted oath and fill in the answer of the oath, and the pillow is the answer of the condition, which is from, and the sentence is from the oath and the answer is the predicate of the subject.

About the origin of man:

(**We created you and then formed you**). The speech is for the children of Adam, and the meaning of "We created you" is that He is Sublime

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His duality created our first origin from dust, and we were created from the sperm that ends in dust, and what is meant by our pictures of you is that He made the first matter from which we were created a normal human being in the form in which it is: (**Have you disbelieved in the One who created you from dust**, **then from a sperm**, **then made you into a man?**) 37 Al-Kahf. The difference between creation and depiction is that creating something means creating and creating it, while depiction means giving something a special image after creating it.

You ask: Darwin's followers say: Man first came into existence in a form other than this, then he moved from one species to another, until he ended up in what he is now? The answer: We are in favor of scientific evidence that does not accept doubt, and the opposite possibility, because when the possibility arises, the inference is invalidated, and this is a certain and self-evident fact that is not denied by even the empiricists who limited the source of knowledge to sensory experience. The most important evidence adopted by the proponents of the theory of evolution and evolution is fossils, as they revealed the existence of animal species, some of which are higher than others, and that the time of the highest is later than the time of the lowest, and that there is a similarity between them and man in many characteristics.

We do not deny these revelations, but they do not prove Darwin's theory, because they do not necessitate that the superior evolved from the inferior with certainty beyond doubt. Rather, this is not permissible, and it is possible for both the superior and the inferior to be a species independent of the other, created by conditions suitable for it, and then extinct when its conditions changed, just as other species of animals and plants became extinct. If both matters are permissible, then adopting one of them without the other is a rule.

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As I read, I read that many scientists, including atheists, believed in the Darwinian theory, and when they advanced in the field of science, they abandoned it, as we mentioned, and because man has mental and spiritual characteristics that make him independent of all creatures and their types.

(**Then We said to the angels**, "**Prostrate to Adam**," **and they prostrated**, **except for Iblis**. **He was not among those who prostrated**.). Its counterpart is presented in verse 34 of Surat Al-Baqarah, vol. 1, p. 82.

(**He said**: **What prevented you from prostrating when I commanded you?**). There is no extra word here, and its addition is indicated by its omission from verse 75 of Surah S: (**He said**: **O Satan**, **what prevented you from prostrating to what I created with my own hands?**) And because the meaning is not correct with its existence, O God, unless it is

The word preventing you includes the meaning of making you pregnant, and the interpretation of the words is as follows: What made you stop prostrating, and what is meant by prostration is a prostration of greeting, not a prostration of worship, which is obedience to God Almighty, because it is by His command.

(**He said**, "**I am better than him**. **You created me from fire and you created him from clay**."). Satan did not do anything except that he invented a justification for it, and the basic condition for every justification in his logic is that it contradicts the will of God and His pleasure. This is the first principle that Satan relies on in all his words and actions. The jurist strives to research to be guided to the rulings that God has legislated. As for Satan, he legislates rulings that are based on what God said. And I say.. God commanded him to prostrate to Adam, but he refused and did not

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apologize, but rather objected boldly. Salafah, and said: How can I prostrate to someone who is better than me?! It is as if he is saying to God Almighty, the Most High: It would have been better for you to command Adam to prostrate to me, without commanding me to prostrate to him... And he created a justification for this priority, which is his pride in his creation, and his fanaticism towards his origin: (**You created me from fire and him from clay**).

In Satan's logic, glory and dignity are based on fanaticism for the principle, not through fear of God and obedience to Him, and with God, by action and piety, not by origin. Knowledge, according to Satan, is analogy and whims, and according to God, it is revelation and the rule of reason, in which no two people disagree, due to its intuition and clarity. Whoever is fanatical about his origin, or compares religion to his opinion, has imitated Satan, whether he wants or does not want. The author of Tafsir Al-Manar said: It was narrated on the authority of Ja`far al-Sadiq, on the authority of his father, on the authority of his grandfather, that the Messenger of God (may God bless him and grant him peace) said: The first one to say, "He measured the matter of religion according to his opinion, was Satan." God Almighty said to him: Prostrate to Adam, and he said: I am better than him, etc. Then Jaafar said: Whoever measures the matter of religion according to his opinion, God Almighty will associate him with Satan on the Day of Resurrection.

You ask: This verse indicates that life exists from hell, and the same applies to verse 15 of Surah Ar-Rahman: (**And He created the jinn from a stream of fire**). The burning torch with intense flame... How does this combine with the Almighty's saying: (**And We made from water every living thing**)؟.

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The answer: The living creatures mentioned in the Holy Qur'an are of different types, some of which are the world of angels, some of which are the world of jinn, some of which live on this earth, and some of them are the world of the jinn.

The third type is that which lives in water, such as animals, plants, and humans, and this is what is intended by the generalization in the Almighty's saying: (**And We made from water every living thing**) Some of them survive by fire... In the words that water is necessary for human life - based on its nature and composition - as well as for all other animal individuals and types, and plants and their types, and this does not prevent the existence of creatures for whose life fire is necessary. The people who specialize in entomology said: A type of them does not survive except with toxic air and oil wells.

(**He said**, "**Then get down from it**. **It is not right for you to be arrogant therein**, **so get out**. **You are one of the small ones**."). It was said: A conscience from her returns to Paradise. It was said: To heaven... We do not care about the details if they are not mentioned in the Qur'an or the Sunnah, and we are satisfied with the generality. The context of the speech indicates that the conscience refers to a high level with God, and the meaning is that God Almighty expelled Satan from His mercy and into His curse as a reward for his arrogance and refusal to obey Him. Prostrating to Adam by God's command is obedience to God, not to Adam... and everyone who sees himself has the right to reject the ruling. God has cursed him until the Day of Judgment.

(**He said**: **Wait for me until the day they are resurrected**.). Because of a need in Satan's soul - he will make it clear - he asked for a grace period until the day they are

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resurrected. God Almighty said: (**You are one of the theorists**). It was said: Satan asked for a grace period until the day when all the dead will live for judgment and recompense, but God rejected this request, and gave him a grace period until the day when all the living will die, which is referred to in verse 38 of Al-Hijr: (**He said**, "**You are among those awaiting the Day of the appointed time**.") This day is the hour of blowing the trumpets, which is indicated in verse 68 of Az-Zumar: (**And the trumpet was blown**, **and everyone in the heavens and everyone on earth were shocked**.).

(**He said**, "**Because you have deceived me**, **I will follow your straight path for them**."). Satan made a covenant with himself that he would avenge his tragedy on this creature, which was the reason for his expulsion from God's mercy to his curse, and he explained the type of this revenge by saying that he would sit on the path that leads to God and His obedience, and turn away Adam and his descendants from it.

(**Then We will certainly come to them from before them and from behind them and from their right and from their left**, **and you will not find most of them grateful**.). His coming to them from these four directions is a metaphor for his whispering.

He found it in their misguidance and temptation, such that He would not leave disobedience without tempting them to it, and no obedience without discouraging them from it. If God commanded them to perform jihad and self-sacrifice, Satan would endear them to life, and if God Almighty urged them to give money for His sake, He would make them afraid of the accursed poverty, and if the Most High forbade them from wine, adultery, gambling, and the like, He would make evil

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pleasures and love of desires easy for them, and God would threaten them. With Hell, and he promised them Paradise. The enemy of God and their enemy said to them: There is neither Paradise nor Hell. Thus, he promises that for every right there is a falsehood, and for every existing one that is slanting.

(**He said**, "**Get out of them**."). Blame, shame and contempt, and defeat and expulsion, and God has singled them out for Satan, as God Almighty sent him down from the position he was in. As for Hell, it is for him and his party who obeyed him and disobeyed God's command. (**For whoever of them follows you**, **I will fill Hell with all of you**.) Similar to this verse is the Almighty's saying: (**I will fill Hell with you and those who follow you**, **all of them**.).

Here are questions that require answers. Firstly: Was God's speech to Satan through or without an intermediary? Second: Satan's saying: (**Why did you deceive me?**) This indicates that his temptation was from God, so how could He punish him for it? Third: Why did God Almighty give respite to Satan, knowing his corruption and depravity?

We answer these three questions very briefly... Regarding the first question: We believe in the existence of this dialogue, because revelation has indicated it, and the mind does not reject it, and we do not have to search for its form and method, as long as the revelation has not declared it.

Regarding the second question: Temptation is from Satan, not from God Almighty, and Satan himself acknowledged that he is the deceiver in verse 39 of Al-Hijr: (**And I will surely mislead them all**, **except Your sincere servants among them**.). How does God tempt a servant, then punish him for the temptation?! God is greatly exalted above that. As for Satan's statement: (**Why did you deceive me?**) What it

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means is by what you tested me with regarding the command to prostrate to Adam, which led me into error and disobedience. So, I will do such and such and such and such… In a word, this saying of Satan is a second expression of his saying:

Because you ordered me and I disobeyed your command, I will not let anyone obey your command.

Regarding the third question: God's will required that man be provided with reason and reminders at the hands of the Messengers, and the ability to do good and evil, and to leave him the choice, and to afflict him with the desires and temptations that Satan and his soldiers whisper to distinguish the good from the bad, and the sincere from the traitor. See the interpretation of verse 94 of Al-Ma'idah, the section on the meaning of testing from God, and the second volume of this interpretation of ours, p. 324, Satan's companion paragraph.

O Adam, live with your wife, verse 19–25:

(O Adam, inhabit the Garden, you and your wife, and eat from wherever you wish, and do not approach this tree, lest you be among the wrongdoers. (19) Then Satan whispered to them. That He might reveal to them what was hidden from them of their private parts, and He would say, "Your Lord has not forbidden you from this tree unless you become angels or become among the immortals." (20) And he swore to them, "Indeed, to you I am of those who give sincere advice." (21) So he treated them with deceit, and when they tasted the tree, their private parts appeared to them, and they began to cover themselves with the leaves of Paradise. And their Lord called

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to them, "**Did I not forbid you from that tree**, **and tell you that Satan is your open enemy?**" (22) **They said**, "**Our Lord**, **we have wronged ourselves even if you do not forgive**." **Us and have mercy on us**, **so that we will certainly be among the losers**. (23) **He said**, "**Go down**, **one of you enemies to one another**. **And on earth you will have a dwelling place and enjoyment for a while**." (24) **He said**, "**Therein you will live**." **And therein you will die and from it you will be expelled** (25))

the language :

Obsessiveness is the hidden voice, and what is meant here may be the harmful thoughts that a person finds in himself. Cover the thing and cover it. Badness is what makes a person bad, and what is meant here is nakedness, as its appearance makes him feel bad. And he divided them, that is, he swore to them. And guide them down. Vanity is deception with falsehood. And they took it and started. And they cut, meaning they glue paper to paper, from their saying, "The cobbler cut the shoe."

Parsing:

Thus, it is permissible for the jussive to be in conjunction with la taqrība, and the accusative is to be implied after the fa. The infinitive case of "to be" is in the genitive case by adding an omitted object for it, that is, we only forbade you for fear of your being kings. The one to whom the reference is referred is the tree, and the one being addressed by the reference is two, and therefore the letter of the letter is bent. Some of you are beginners and an enemy of news, and some are related to an enemy. And you have a place of origin and information on earth.

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Meaning:

(**O Adam**, **inhabit the Garden**, **you and your wife**, **and eat from wherever you wish**, **but do not approach this tree**, **lest you become among the wrongdoers**.). Its interpretation is detailed at verse 35 of Surat Al-Baqarah, Part 1, p. 84.

(**Then Satan whispered to them to reveal to them what was hidden from them from their inner selves**.). It is hidden from concealment, i.e., concealment, and badness is the private parts, and about them, i.e. neither of them sees his private parts, nor the private parts of the other. As for Satan's whispering, we do not know how it was, but we believe that any thought, word, or action that stands in the way of life and its progress is inspired by Satan. Whatever it is, Satan showed sincerity to Adam and Eve, and concealed treachery, and the apparent meaning of the verse suggests that Satan knew that whoever ate from this tree would have his private parts exposed. ,

Whoever has his private parts exposed will be expelled from Paradise, and for this reason there is a deception to expel them from Paradise. (**And He said**, "**Your Lord has not forbidden you from this tree unless you become two angels or you become among the immortals**." **And He swore to them**, "**Indeed**, **to you I am of those who advise**."). The cursed one turned the verse upside down... so he swore that he was one of their advisors, and he is the arch enemy, and he swore that if they ate from the tree, they would be among the immortals, and he knew with certainty that the consequence of eating was expulsion, misery, and death... and this

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is what the human devils do, deceiving simple people that a mirage is water, and water is a mirage.

(**So he deceived them**) He led them away from dangling, that is, he dropped them, and arrogance is deception with falsehood, and the meaning is that Satan, after he swore to Adam and Eve that he was a trustworthy advisor, responded to his temptation, thinking that no one would dare swear to God falsely, because the accursed one was the first to dare to take a false oath, just as he was the first to be fanatical about his origin, and harsh with his opinion. (**When they tasted the tree**, **their inner selves became apparent to them**, **and they began to cover themselves with leaves from Paradise**.). They began to cover their private parts, and the meaning is that when they ate from the tree, the private parts of each one of them and the private parts of their companions became apparent to each one of them. Before, they were covered with a veil, so they were ashamed and felt the need to cover them, so they began to gather leaves from the trees of Paradise and place them over their private parts.

(**And their Lord called to them**, "**Did I not forbid you from that tree and tell you that Satan is an open enemy to you?**"). This is a rebuke from God to Adam and his wife for being deceived by the words of Satan, and for their weakness in the face of his temptation and temptation, and at the same time it is a warning to the necessity of repentance and repentance, and therefore they hastened to confess their sin and ask for forgiveness. (**They said**, "**Our Lord**, **we have wronged ourselves**, **and if You do not forgive us and have mercy on us**, **we will certainly be among the losers**."). God has forgiven and had mercy, as evidenced by verse 37 of Surat Al-Baqarah: (**Then Adam received words from his Lord**, **and He turned to him**. **Indeed**, **He is the Forgiving**, **the Merciful**.).

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(**He said**, "**Go down**, **enemies of one another**."). The speech in Go Down is for Adam, his wife, and Satan, and what is meant by some of you is Satan and his tribe, and by some is Adam and his offspring, and the reason for this hostility is Satan, because he deliberately seduced man and corrupted him in retaliation for his tragedy. As for man, he does not see Satan in order to harm him. The Almighty said: (**He sees you**, **he and his tribe**

From where you do not see them) 27 Al-A'raf. And he said: (**Satan is your enemy**, **so take him as an enemy**.) - 6 Fatir.

(**And for you on earth is a dwelling place and provision for a while**. **He said**, "**In it you will live**, **and in it you will die**, **and from it you will be expelled**."). Thus, God decreed for us, after Adam had been, to live and die on this earth, and then emerge from it for judgment and reward after the misery and trouble we endured.

The story of Adam as it is in the Qur'an:

God Almighty mentioned the story of Adam in verse 33 and the following of Surah Al-Baqarah, in verse 18 and the following of Surah Al-A'raf, and in verse 115 and the following of Surah Taha, and the story is summarized as it came in these verses:

That God, glory be to Him, informed His angels that He would create a creation on this earth, who would walk on its slopes and eat from His provision, and that the angels said to Him: How do you place on earth those who make corruption and shed blood competing for its bounties, while we continue to worship you?! God Almighty answered them in a way that reassured their hearts, and asked them to

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prostrate to Adam if he created another human being. After He created him from dust and gave him the final form, the angels came to Adam, venerating him and prostrating themselves, except for Iblis, who openly disobeyed and declared rebellion.

And when God asked him, he said: I am better than him in element.. So God rewarded him with expulsion and curse.. And God Almighty taught Adam the names of all creatures, and the angels were ignorant of them, so God commanded Adam to inform them of them as an explanation of His virtue and to demonstrate the wisdom of his caliphate on earth. So Adam told them what they were ignorant of, and then they became aware of his virtue and realized the wisdom of God in His creation.

God gave Adam a wife of his own kind, and made them live in a garden of His bliss, and gave them free rein to gather whatever they wanted of its fruits, and forbade them from one of its trees, and guaranteed for them, if they obeyed, that they would not go hungry, thirst, or become naked. Then He warned them against Satan and his temptations... and he exalted the cursed one that he should be miserable, and he who was the cause of his misery would be blessed.

He was expelled from God's mercy, so he entered Paradise. He endeavored to woo Adam and his wife, who fascinated us with the adornment of his words, and they were deceived by his temptation. They were wearing clothes to cover their private parts, which they could not see from themselves, nor from each other. And when they ate of the fruit of the tree, their clothing fell off them and their private parts became apparent, so they hastened to cover it with the leaves of Paradise.

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So the venerable one called them, admonishing them for neglecting his advice and forgetting his warning against Satan. They pleaded with him in confession and remorse, and asked for mercy and forgiveness. He had mercy and forgave, but he expelled them from the bliss of what they were in, and made them live in this land in which he made two paths: guidance and error. He promised whoever followed his guidance Paradise, and threatened whoever went astray with Hell, and foretold Adam and his descendants that enmity would occur. Between them and Satan will remain until the last day, and warn them of his temptation and temptation.

This is a summary of what is in the Qur'an of the story of Adam and his wife, and people are of two opinions about it: between those who deny the revelation, and among those who believe in it, and these are divided into two groups: a group that went beyond the apparent meaning of the Qur'anic text, and the Israeli women relied on the interpretation of Adam's Paradise and others, and that this Paradise was in this world, and it is called the Garden of Eden, and that the tree from which Adam and Eve ate was the wheat tree, and that they covered their evils with fig leaves, and that Satan entered Paradise while he was inside a snake, and other things about which there is no talk or revelation... and a group that went beyond the senses, and interpreted the tree as testing, Satan as lust, and evil as vice, and other such mystics and tastes of the Sufis.

We stand in a middle position between the two categories, and we generally believe in what the apparent meaning of the text suggests, that the tree, the tree, and the leaf were all sensory beings, because they are the true meaning of the word, and there is no reason for interpretation, as long as the mind accepts the apparent meaning and does not reject it... We do not talk about the reality of Adam's Paradise, and that it was in this world or in another world, nor about the type of paper with which Adam and Eve covered their private parts, nor about The person of the tree, nor how Satan

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got into Paradise, because these details are from the knowledge of the unseen, and no revelation has been sent down to them, and the mind is unable to comprehend them.. And on the authority of Imam Ahmad, he said: Three have no basis: interpretation, epics, and battlefields. He means

Interpretation other than the apparent meaning of the words of God Almighty, because he is one of those who cite this apparent meaning in the principles and branches.

Sensual and moral clothing, **verse 26–27**:

(**O children of Adam**, **We have certainly sent down to you clothing that covers your outer garments and feathers**, **and the clothing of piety**. **That is better**. **This is of the signs of God**, **so that they may remember**. (**26**) **O children of Adam**, **no**. **Satan will tempt you just as he expelled your parents from Paradise**. **He strips them of their clothes to show them their private parts**. **He sees you**, **he and his tribe**, **from where You will not see them**. **Indeed**, **We have made the devils as guardians of those who do not believe** (**27**))

the language :

What is meant by feathers here is luxurious clothing and furniture, and the same applies to feathers. And temptation is a trial and a test. A tribe is a group like a tribe.

Parsing:

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The garment of piety is a first subject, and that is a second subject, and its best predicate, and the sentence is the predicate of the first subject. Do not be tempted by a present tense verbally based on the fatḥah due to its connection with the noun of emphasis, and its substitute is the affirmation in the place of the final, not the final. He also produced kaf in the sense of a proverb, an adjective for an absolute object deleted, and what is in the infinitive case, and the accusative infinitive is in the genitive case by adding a proverb, and estimation does not tempt you with temptation like the temptation of your parents' utterance. In a sentence, the status of your parents will be removed from them.

Meaning:

In verse 141, God Almighty mentioned the food that He bestowed upon His servants, and He said: (**And it is He who produces gardens with trellises and those not trellised**, **and the palm trees and the crops with different fruits**, **and the olives and pomegranates**, **similar and dissimilar**. **Eat of Its fruit when it bears fruit**). In the verse we are considering, God Almighty mentioned the clothing He bestowed upon His servants, and He said: (**O children of Adam**, **We have sent down to you clothing that covers your outer garments and feathers**.). The message is for all the children of Adam, and We sent it down to you, that is, We gave it to you. God Almighty said: (**And He sent down to you eight pairs of livestock**.). And he said: (**And We sent down the iron therein with great force**.) .. God Almighty has been gracious to His servants for what He has bestowed upon them of various types of clothing, from the most basic clothing that hides one's appearance to the feathers, which were luxurious in terms of clothing and furniture. (**The clothing of piety is better**) It is the fear of God and good

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deeds, and clothing is used to indicate piety, because it protects the wearer from the punishment of God, just as clothing protects against heat and cold. The Almighty said: (**And He made for you swarms to protect you from heat**, **and swarms to protect you from heat**.) 81 bees (**This is one of the signs of God**, **so that they may remember**.) That is, God gave you the clothing as a favor from Him so that you may act in obedience to Him and refrain from disobeying Him.

(**O children of Adam**, **do not let Satan tempt you just as he expelled your parents from Paradise**, **stripping them of their clothing to show them their private parts**.). Let Satan not tempt you, that is, do not ignore his temptation and deception, and let him remove their clothing, that is, Satan was the reason for removing their clothing and exposing their private parts.

In the previous verse, God Almighty referred to Satan's enmity towards Adam, and how he almost brought him and his wife out of a life of comfort and bliss into a life of fatigue and hardship. In this verse, the Almighty warned the sons of Adam lest Satan entrap them in his nets and temptations, and force them to disobey God, to prevent them from entering Paradise, just as he deceived their parents before, and was a reason for exposing their private parts and expelling them from Paradise. It is obvious that being prevented from entering Paradise is easier than being expelled from Paradise after entering. Expelling the occupier is more difficult than repelling those who attempt to occupy. Some preachers said: One sin expelled Adam from Paradise after he had entered it securely, so how could his children enter it when the sins had accumulated on them?

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(**He and his tribe see you from where you do not see them**.). Satan and his soldiers see us, and we do not see one of them, with this news of the revelation, and we are believers in it (**Indeed**, **We have made the devils guardians of those who do not believe**.). This sentence indicates an answer to a destined question, and the answer to the question: If Satan sees us and we do not see him, then this means that he has power over us, and we are powerless against him, and that he can assassinate us whenever he wants, and we cannot protect ourselves from him, so how is the command to beware of him and the prohibition to listen to him valid?

And the answer is stated in some detail: Yes, we do not see Satan in person, but we feel his effects, which are his whispering that there is neither Paradise nor Hell, and so on. Whoever believes in God and the Last Day turns away from this whispering, does not respond to it, and seeks refuge from it and from those who whisper it, then Satan turns away from him in disgrace and loses, and whoever disbelieves in God and the Last Day is driven away by this whispering, and Satan takes control of him. He leads him wherever he wants and whenever he wants, and this is the meaning of the Almighty's saying: (**Indeed**, **We have made the devils guardians of those who do not believe**.) As for the believers, Satan has no authority over them, because they have surrendered their leadership to God alone: (**God is the guardian of those who believe**, **He brings them out of darkness into the light**, **and those who disbelieve**, **their guardians are the tyrant**, **they bring them out of the light into the darkness**.).

Some commentators said: The devils that we do not see are microbes carried by flies and mosquitoes to the human body, where they reproduce and grow rapidly, and cause incurable diseases. This is an interpretation of what God Almighty means by intuition and guesswork, and it is not part of our approach in anything.

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And if they do an obscene act, verse 28–30:

(**And when they commit an immoral act, they say, "We found our fathers doing it, and God commanded us to do it." Say, "Indeed, God does not command immorality. Do you say about God what you do not know?"** (28) **Say, "It is the command of my Lord." with justice, and set your faces at every mosque, and call upon it, sincere to it.**

Religion is just as He began for you to return. (29) **A group He has guided, and a group upon them is certain to go astray. Indeed, they have taken the devils as guardians besides God, and they think that they They are guided** (**30**))

the language :

An indecency is a major sin, and an act of extreme ugliness. And fairness.

Parsing:

And establish is attached to the meaning of the command to be fair, that is, be fair and establish. And sincerely, call him. Religion is an object for sincere people. Just as Kaf began with a meaning like an adjective for something deleted, that is, you return to a vowel like your beginning. Two groups are guidance and two groups are Haqq. The first group is the object of guidance, and the second group is the object of astray, which is deleted, and the context indicates the deletion.

Meaning:

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(**And if they commit an indecent act**) The pronoun "they did" refers to those who do not believe, mentioned at the end of the previous verse, and a group of commentators said: What is meant by "immorality" is what the pre-Islamic Arabs used to do, such as circumambulating the Kaaba naked, both men and women. What is true is that it applies to all the forbidden things that they used to commit, even if they were forbidden from them (**They said**: **We found our fathers doing it**, **and God commanded us to do it**.) The actions of the fathers are evidence and evidence for the polytheists and others, even for most religious scholars, but they do not realize it. As for the polytheists' claim that God commanded them to commit immorality, they used as evidence for it what God Almighty narrated about them in verse 149 of Surat Al-An'am: (**Those who associate others will say**, "**If God had willed**, **neither we nor our fathers would have associated others with God**."). God responded to them

There he said (**Say**: **Do you have any knowledge that you can produce for us? If you follow anything but conjecture**.). We explained both the claim and its refutation.

As for here, God Almighty responded to them by saying: (**Say that God does not command immorality**) but rather (**Satan promises you poverty and commands you to commit immorality**.) 268 Al-Baqarah. (**Do you say about God what you do not know?**). Anyone who says without knowledge is a slanderer and a liar, and he who slanders will be disappointed.

(**Say**: **My Lord has commanded justice**) It is justice and uprightness, and Al-Tabarsi said: Justice is a name that includes all good things. Whatever the meaning of

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justice, the command to do so disbelieves their claim that God commanded them to commit immorality. (**And set your faces at every mosque**, **and call upon Him**, **sincere to Him in religion**.). What is meant is "straighten up your faces in worship to God," and the word "mosque" is a name for the place and time of prostration, but it has become widely used in the well-known construction related to worship, until it has become a noun that no one else shares with it, and what is meant by every mosque is not all mosques, rather what is meant is one of the mosques, whatever it may be. (1) The meaning is that God commands you to establish worship in any mosque that has been agreed upon, so that you are sincere to Him in your religion and worship. (**Just as you began to return**) To Him on the Day of Resurrection for reckoning and recompense, and in this is a threat and warning to whoever violates what God has commanded of justice and the establishment of worship and sincerity.

(**A guided team**) They are the ones who took God as their guardian, obeyed His commands and prohibitions, and were not deceived by Satan's trappings and falsehoods. (**And a group upon whom misguidance was due**) And for them in the Hereafter is a great punishment (**Indeed**, **they have taken the devils as guardians instead of God**.) Whoever takes Satan as a friend instead of God has suffered a clear loss (**And they think that they are guided**) In committing immoral acts, imitating fathers, and slandering God, lies (**Say**, "**Shall we inform you of those who lose in deeds**, **those whose striving has gone astray in the life of this world while they think that they are doing well?**") 105 Al-Kahf.

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(1). In general, it has two meanings: I am absorbed, like all the men of the country have come, meaning none of them are left behind, and the generality of my

allowance is like I want a man from the country, meaning any man he is. The word "every" was used to be used for absorption, and it may be used for substitute, as in the verse.

O children of Adam, take your adornment, verse 31–34:

(**O children of Adam, take your adornment at every mosque, and eat and drink, and do not be extravagant. Indeed, He does not like the extravagant.** (31) **Say, "Whoever forbids the adornment of God which He has provided." For His servants, and the good things of provision. Say, "These are for those who believe in the life of this world, pure on the Day of Resurrection. Thus do We explain the signs in detail for a people who know."** (32) **Say, "Only My Lord has forbidden immoral acts, both apparent and hidden, and sin and transgression without right, and that you associate anything with God for which He has not sent down authority, and that you say On God is what you do not know.** (33) **And for every nation there is a term. When their term comes, they do not put it off for an hour, nor put it forward.** (34))

Parsing:

When necessary, take it. And all on the deletion of the addition, meaning the intention of every mosque. It is forbidden for a subject and a predicate. And the good ones are sympathetic to adornment. It is a noun, and for those who are attached to something omitted, it is news for the novice, and the estimate is stable for those who believe. The pure case of the pronoun in the deleted predicate is stable. It is permissible to raise a Khalsa on the condition that it is news to her and those who

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believe related to the Khalsa. And what is apparent and what is concealed is instead of immoral things.

Meaning:

(**O children of Adam**, **take your adornment to every mosque**.). The commentators said: The people of pre-Islamic times used to circumambulate the Kaaba naked, men and women, and they did not eat during their Hajj days.

Fatty food, and they do not get food except what the animal sustains in honor of the Hajj, so this verse was revealed, and the Prophet (PBUH) said: No polytheist shall perform Hajj after the year, nor should he circumambulate the Kaaba naked, so his saying is proclaimed during the season, and among the narrations on this topic is that a beautiful Arab woman took off her clothes and put her hand on her private part and circumambulated, and when the eyes were directed at her, she chanted as she circumambulated:

And whatever appears from it, I do not solve it	Today some or all of it appears
How many people are led astray by his keen mind	Jahm from Jahm, great is his shadow

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An observer looks at what the frowning face is bored with. She wants her vagina to be great in its place, to have prestige and protection, and no one can reach it, and he gets bored with his observer and hates him.

Whatever the reason for revelation, God has forbidden a foreigner to look at the private parts of another person, whether a man or a woman, and has made it obligatory to cover the private parts during prayer and circumambulation. What is meant by all of this is the alternative generality, not the general generality, and our example of the difference between the two generalities is in the comment on the previous verse. What is intended is to encourage cleanliness and cleansing of dirt and impurities, and to adorn yourself with beautiful clothes in Friday prayers, congregational prayers, holidays, and circumambulation, where people gather, so that some of them are not alienated from doing so. Some smell and appearance, and beautification is good, even for a poor person to beautify himself according to his situation and condition, and in the hadith: God is beautiful and loves beauty.

(**And eat and drink**) This is a response to those who forbid certain foods and drinks (**And do not be extravagant**) In eating and drinking, nor in adornment in dress and appearance (**He does not like extravagant people**). In verse 27 of Al-Isra: (**Indeed**, **the spendthrifts were brothers of the devils**.). In the hadith: The stomach is the house of disease, and diet is the head of every medicine, and accustom every body to what it is accustomed to.. Imam Ali Al-Murtada (peace be upon him) said: How many foods have been forbidden.

(**Say**: **Who forbids the adornment of God which He has provided for His servants and the good things of provision?**). The apparent meaning of the word is an interrogative, and its meaning is an exaggeration in denying the prohibition, and that it is from the whisperings of Satan, not from the revelation of the Most

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Gracious, and adding adornment to it feels permissible, while the word "good things" indicates

By itself, because everything that is forbidden is evil and not good, and adornment includes all kinds of housing, clothing, vehicles, and furniture, and good things include all food and drinks, the enjoyment of perfume and women, a beautiful voice and a beautiful view, and everything that is pleasing and pleasant that is not prohibited in the Sharia. Islamic scholars agreed in one word that everything is lawful, until a prohibition is mentioned in it, and they reasoned by rule of reason that there is no punishment without explanation, and in the words of the greatest Messenger. (PBUH): People are aware of what they do not know. And his saying: Whatever God withholds His knowledge from His servants is hidden from them. And his saying: Everything is absolute, until a prohibition is mentioned in it.

(**Say**: **It is for those who believe in the life of this world**, **pure on the Day of Resurrection**.). That is, those who believe now and in this life will enjoy tomorrow the adornments of God and the good things of provision alone, and none of those who disbelieve and associate polytheists will share them in it. As for the life of this world, everyone will enjoy it, believers and disbelievers. (**Thus We explain the verses in detail for a people who know**.) Whoever follows the meaning of the Wise Remembrance will see that God Almighty applies the word "knower" to one who knows the rulings of God and acts upon them, and also applies it to one who is expected to know them and benefit from them if they are explained to him. What is meant by a people who know here are the second type who benefit from explaining the ruling on adornment, good things, and other things, and by knowing the ruling

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of God they become scholars of religion, and they use the verses of God Almighty as evidence for what is permissible and forbidden.

After God Almighty denounced those who forbid adornment and good things, He explained the principles of the forbidden things, which are: 1 - (**Say**, "**My Lord has only forbidden immoral acts**, **whether apparent or hidden**."). Its explanation is presented when interpreting verse 151 of Al-An'am, paragraph of the Ten Commandments, No. 4.

(**And sin**) It is everything by which one disobeys God, whether in word or action, and attaching sin to immoral acts is by way of attaching the general to the specific, as in the Almighty's saying: (**Just as We revealed to Noah and the prophets**) - 163 women. .2

(**And oppression without right**) It is injustice, and in the hadith: If one mountain were to attack another mountain, God would destroy the one who attacked them. Imam, Commander of the Faithful (peace be upon him), said: Whoever draws the sword of transgression will be killed by it. .3

(**And that you associate anything with Allah for which He has not sent down any authority**.) There is no sin after disbelief and polytheism, and polytheism is against monotheism, which is summarized in the Almighty's saying: (**There is nothing like Him**) This is mentioned in the Ten Commandments, verse 153 of Al-An'am. .4

(**And that you say about God what you do not know**) Among this is what the people of pre-Islamic times referred to in verse 28 of Al-A'raf: (**And when they** .5

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commit an immoral act, **they say**, "**We found our fathers doing it**, **and God commanded us to do it**."). There is no vice more uglier than speaking without knowledge, and there is no difference between slandering God and associating with Him in terms of ruling. Imam Ali (peace be upon him) said: Whoever refrains from saying, "I don't know," his fighter will be injured.

(**And for every nation there is a term**). What is meant by nation here is the group, as in verse 23 of Al-Qasas: (**And when he reached the water of Midian**, **he found there a crowd of people providing water**.) .. After God Almighty mentioned in the previous verse 28 that the polytheists commit immoral acts, and say: God commanded us to do them, and He mentioned in verse 31 what God has permitted, and in verse 33 what He has forbidden, after this He said: And for every nation there is a term. That is, for every group, including the polytheists who invent lies against God - a certain term in this life, then they will be returned to God, and He will inform them of what they used to do... And in this is a threat and a threat to the polytheists and the perpetrators of immoral acts and the people of transgression and sin, and to everyone who speaks against God without knowledge.

(**When their time comes**, **they will not delay it for an hour**, **nor will they advance it**.) Its interpretation is presented in verse 145 of Al Imran, paragraph "The term is inevitable", vol. 2, p. 171.

In "Be pious and righteous," verse 35-39:

(**O children of Adam**, **when messengers from among you come to you narrating to you My verses**, **then whoever fears and makes amends**, **there will be no fear for them**, **nor will they grieve**. (35) **And those They deny Our**

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signs and are disdainful of them. These are the inmates of the Fire; they will abide therein forever. (36)

So who is more unjust than he who invents a lie against God or denies His signs? Those will receive their share of the Book, until when Our messengers come to them, they will take them. They said, "Wherever you call upon other than God." They said, "They have gone astray from Us," and they bear witness against themselves that they were disbelievers. (37) **He said, "Enter among nations that have passed away before you." The jinn and mankind will be in the Fire. Whenever a nation enters it, it curses its sister, until when they all enter it, the last of them will say to the first of them, "Our Lord, these have led us astray, so go to them." A double punishment from the Fire. He said, "For every one there is a double, but you do not know."** (38) **And the first of them said to the last of them, "Then you have not had any favor over us, so taste the torment for what you have done." You earn** (39))

Parsing:

(**Either they come to you**) Either a compound of two words that is conditional, and what is an additional affirmative, and to enter it on that the heavy noun entered on comes. Whoever fears the answer to the condition. Even if it indicates the meaning of the purpose, it has no effect here, and the same applies if it is used in sentences. If the adverb is in the accusative case, they will be grocers. and (**Wherever you call**) Where is the beginning, and what is the news, that is, where are the gods that you used to worship? Whenever it is placed on the circumstantial,

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this circumstantial is acquired from what, which is in the sense of time. And they all realized the condition of wow. Weakness is an adjective for torment with a double meaning, and from Hell is related to the omitted second adjective. And for every thing related to something deleted, there is a predicate of a deleted subject, and weakness is an attribute of the deleted subject, and appreciating both the latter and the former is the torment of weakness.

Meaning:

(**O children of Adam**, **when messengers from among you come to you narrating to you My verses**, **then whoever fears and reforms**, **they will have no fear**, **nor will they grieve**.). God Almighty created Adam and his descendants, and established a path for them to follow, and sent to them someone who conveyed it to them, and made the messengers who convey it from the same lineage as those sent to them, because that is more effective in influence, and more effective in proof, so whoever listens and obeys is in safety and security from the wrath and torment of God. (**And those who deny Our signs and are disdainful of them – these are the inmates of the Fire**. **They will abide therein forever**.). Our professor, may God be pleased with him, used to read to his students a passage by passage from the book designated for teaching, and explain it to them in words that everyone could understand. If the passage was clear and understandable to everyone, he commented on it with the word: Clarifying the obvious is one of the most difficult problems. And he walked to others.

(**Who is more unjust than he who invents a lie against God or denies His signs?**) It is presented in Surah Al-An'am, verse 21. (**Those will receive their**

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share of the Book.) Those are a reference to those mentioned above, and they are the ones who fabricated something that does not exist, and denied what exists. What is meant by the Book is the written share of lifespans and livelihoods, and the meaning is that God allows the liars and deniers to fulfill what He has decreed for them in this life of life and livelihood. (**Until when Our messengers came to them**) They are angels of death (**They will cause them to die**. **They said**, "**Wherever you are**, **what do you call upon other than God?**") That is, where are the gods that you used to worship? (**Qalwa Dhalwa Anna**) No, we know where they are? Nor do they come to save us from torment (**And they bore witness against themselves that they were disbelievers**.) Confessing a sin is useful when it is possible to hide it and escape punishment for it, but after it appears like the sun, and when the punishment is carried out, confession and remorse are of no use.

After the unbelievers testify against themselves, the trial ends, and they are sentenced to the torment of burning.

(**He said**, "**Enter among the nations that have passed away before you**, **of jinn and mankind**, **in the Fire**."). What is meant by nations is people of infidel religions, meaning that God says to whoever disbelieves in the prophecy of Muhammad (PBUH): Enter Hell as a reward for your disbelief, just as those who denied the prophets before you entered it.

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(**Whenever a nation enters**, **it curses its sister**) They curse each other, since they were brothers in religion, and are united by lineage and in-laws.. And so the people of desires and misguidance love each other and sympathize during times of

supplication and days of hope, and hate each other and curse each other when there is no hope, and there is hope for Nawal.

(**Even if they all turn to it**) That is, they pursued each other, and they caught up with each other, and then the quarrel and argument began (**The last of them said to the first of them**, "**Our Lord**, **these have misled us**, **so give them a double punishment of the Fire**."). Some commentators said: What is meant by the first ones is entry into Hell, and the later ones mean entry into it. Others said: Rather, what is meant by the first are the leaders who are followed, and the last are the followers. This saying is closer and more appropriate to the saying of the last of them: These misguided us by pointing out to those who led them astray, because the misguided is followed and the misguided is followed.. The followers asked God Almighty to double the punishment for those who were followed, because they are the reason for their misguidance. (**He said**: "**Everyone has a weakness**, **but you do not know**.") That is, there is a double torment for you and for them, but each party does not know what the other has in terms of the amount and severity of the torment.

(**And the first of them said to the last of them**: **What favor have you over us?**) The followers asked for the punishment of those who were followed to be increased, and these people said to those people: Why this request? We are all equal in punishment, and there is no difference in anything, until God increases our torment without your torment. Then those who were followed turned to those who followed, and said to them in response to their request for more torment: (**So taste the torment for what you earned**.) Chosen from sins, and we had no power over you.

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The sentences marking the tailor, verses 40–43:

(Indeed, those who deny Our signs and are disdainful of them, the gates of heaven will not be opened for them, nor will they enter Paradise until the camel enters the eye of the tailor. And thus do We reward.

The criminals (40) For them is a resting place from Hell, and above them is a cover of darkness. And thus do We reward the wrongdoers. (41) And as for those who believe and do righteous deeds, We do not burden a soul with anything but Its expanses are the companions of Paradise. They will abide therein forever. (42) And We removed the hatred that was in their breasts; beneath them rivers flow. And they said: Praise be to God who has guided us. For this reason, and we would not have been guided if God had not guided us. Indeed, the messengers of our Lord have come with the truth, and we wish that this Paradise should be inherited from you because of what you used to do. (43))

the language :

Poison by opening the sinus and closing the hole. And the needle tailor. And bedding mulch. Al-Ghawashi is the plural of a cover-up, which is what covers and conceals something. And spaciousness is the thing that is destined. Removal is the removal of something from its place. And hatred.

Parsing:

The accusative case is implied after even. The place of the kāf in the accusative case is also an adjective for a deleted infinitive, i.e. we punish criminals with a similar

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punishment. And for them from Hell is a cradle, a beginning and a news. And above them there is a similar gouache, and the tanween in gouache replaces the deleted yaa, and it is forbidden to be used as mosques. And those who believe are a first beginner, and those are a second beginner, and the companions of Paradise are the news of it, and the sentence is the news of the first beginner. In short, we do not burden anyone with any objection between the subject and the predicate. And you curse that He guided us with a nominative noun in the beginning, and the predicate is omitted, that is, if God's guidance had not come to us. And that you are interpreted in the sense of meaning, and that you are a subject, and heaven is a conjunction of explanation, and a sentence that you have inherited is the predicate of the subject.

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Meaning:

(**Indeed**, **those who deny Our signs and are arrogant in regard to them**, **the gates of heaven will not be opened to them**.). God's signs include evidence of His existence, the prophecy of His prophets, and everything that came on their tongues as a quotation from God Almighty. Denying God's signs is well known, and arrogantly referring to them as a sign of sympathy for interpretation, and His saying: (**The gates of heaven will not be opened for them**) It is a metaphor for the rejection of their deeds, and that they are not accepted from them as the deeds of the righteous are accepted. God Almighty said: (**To him good words ascend**, **and good deeds exalt him**.) - 10 fast.

(**They will not enter Paradise until the camel passes through the eye of a needle**.). This is a comment on the impossible, just as God Almighty says: (**Say**, "**If the Most Merciful has a son**, **then I will be the first to worship**.") 81

Decoration. It is impossible for something to happen to be impossible... and the Arabs give an example of what is not possible by saying: I will not do it, until the crow turns gray, and until the camel enters the tailor's poison. (**And thus We reward the criminals**) That is, we reward them with deprivation of Paradise.

And with this deprivation (**For them is a resting place above Hell, and above them is a cover of darkness. And thus do We reward the wrongdoers.**). The mulch is the bed, and the blankets are the covers, meaning that Hell is surrounding criminals from all sides.

(**As for those who believe and do righteous deeds, We do not burden a soul beyond what it can bear. Those are the companions of Paradise. They will dwell therein forever.**). When He threatened the disobedient with the torment of Hell, He promised the obedient people the bliss of Paradise, which they will enjoy without end, and He indicated by saying: (**We do not burden a soul beyond what it can bear**) Even though Paradise is great, it can be reached without difficulty or difficulty, and whoever enters Hell will enter it because he took its path of his own free will and choice.

(**And We removed the fetters from their breasts, beneath whom rivers flow.**). Why is this wrong? There was malice, envy, hypocrisy, lies, and hypocrisy in this world, because there was poor and rich, oppressor and oppressed, idle and famous, and there will be no poverty, injustice, or fame in Paradise after God has placed each in the level he deserves, and the rank he worked for. Every one of the people of Paradise feels blessed and happy for his salvation from the fire of Hell, and does not look at those above him at all: (**So whoever is saved from the Fire and admitted to Paradise has achieved success.**).

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(**They said**, "**Praise be to God who has guided us to this**.") That is, guide us to the path of this bliss (**And we would not have been guided if God had not guided us**) This is thanks to God for his blessings (**Indeed**, **the messengers of our Lord have come with the truth**) The messengers told them about Paradise, so they believed in the unseen, and when they saw it with their own eyes they rejoiced, as the unseen became witnessed. (**And they wish that this was Paradise**, **which you were made an inheritor of because of what you used to do**.). The word inheritance due to work suggests that Paradise is a right necessary for those who work, just like inheritance is for its people. In other words, the verse indicates that the reward is a right and not preferable.

And he called out to the companions of Paradise, **verse 44–45**:

(**And the dwellers of Paradise called out to the dwellers of Hell**, "**We have found what our Lord promised to be true**. **Have you found what your Lord promised to be true?**" **They said**, "**Yes**." **Then a muezzin announced among them that The curse of God is upon the wrongdoers** (44) **Those who turn away from the path of God and seek it to be crooked**, **but they are disbelievers in the Hereafter** (45))

the language :

Crookedness by opening the eye is specific to what is visible, and by breaking it is specific to what is not visible. You say: There is crookedness in his leg, and crookedness in his opinion.

Parsing:

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We have found that it is interpreted in the sense of any, and likewise the curse of God. And really who (**What he promised us**) It may be a second object if we find that it contains a meaning

Teach us. Crookedness is a condition of the word waw, they want it, that is, they want it to be crooked or astray. Al-Tabarsi said in Majma' al-Bayan: "Crookedness" is the direct object of the meaning: "they want it to be crooked."

Meaning:

(**And the dwellers of Paradise called out to the dwellers of Hell**, "**We have found what our Lord promised us to be true. So have you found what your Lord promised to be true?**"). The dwellers of Paradise know with certainty that the dwellers of Hell have found the promise and threat to be true, but they addressed this question to them as thanks to God for what He has bestowed upon them, and as a rebuke to the dwellers of Hell for their disbelief and stubbornness, and as a reminder to them of the mockery and belittling of the true religion and its people.

(**They said yes**) Where there is no way to deny (**Then a muezzin announced among them that the curse of God is upon the wrongdoers**.) With this curse, the muezzin will raise his voice on the Day of Resurrection, describing the wrongdoers with three descriptions:

1. (**Those who turn away from the path of God**) That is, they prevent people from following the truth by all means.

2. (**And they make it crooked**). They do not want honesty, sincerity and integrity, but rather they want lies, hypocrisy and betrayal.

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(**And they are disbelievers in the Hereafter**) They do not fear judgment or .3 punishment for their crimes and misdeeds.

And on Al-A'raf Rijal, verse 46-49:

(**And between them is a veil, and on the two places are men who recognize each of them by their marks. And they called upon the inhabitants of Paradise, "Peace be upon you." They will not enter it while they aspire.** (46) **And when Their eyes were turned away from meeting the inmates of the Fire. They said, "Our Lord, do not place us with the people."**

The wrongdoers (47) **And the companions of the plains called out to men whom they recognized by their marks. They said, "Your group is of no use to you, and you were not arrogant."** (48) **These are the ones who You swore that God would not bestow upon them mercy. Enter Paradise, there will be no fear upon you, nor will you grieve** (49))

the language :

Preventive veil and barrier. Al-A'raf is the plural of 'araf', which is the high place, and from it is the 'araf' of the rooster and the horse. Handsome, beautiful, and handsome in one sense, the sign. The meeting is the direction of the meeting, which is the opposite side, and therefore it is a circumstance of the place, like your shoes.

Parsing:

At once is in the accusative case, and the agent in it is inflected. And what is the richest of the negative, and the richest of the past tense, and the plural of you is a

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subject, and you were not in the infinitive case, and the accusative infinitive is attached to the plural of you, meaning that you are arrogant. These are a subject, and those are the predicate of an omitted subject, and the sentence is the predicate of these, meaning, are these the ones you swore, and it is not permissible for the ones to be a conjunction explaining these, because the subject remains without a predicate.

Norms:

We believe in the Day of Resurrection, its reckoning, and its recompense - in general - as one of the foundations of the religion, but as for the details and details, they are from the world of the unseen, and nothing of this world is proven except by a clear and clear verse, or by a clear and clear hadith proven from the infallible by frequent reports, not by single reports, because single reports are evidence in the branches, not in the principles, and the news.

Mutawatir is that which is narrated by many people, usually without their collusion in lying, and is matched by a single report.

It has been proven by revelation that in the afterlife there is a place located between Heaven and Hell called Al-A`raf (1) It is neither bliss nor hell, but its interior contains mercy, which is next to Paradise, and its exterior contains torment, which is next to Hell: (**Then a wall was erected between them**, **with a door on the inside**, **inside of which was mercy**, **and on the outside of it was torment**.) - 14 iron. And in this place called Al-A`raf, there are men who know all the people of Paradise and all the people of Hell. They know them not by their names or by their persons, but by distinct signs that point to them. They deliberately look at the people

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of Paradise, greet them, and aspire to be with them at some point in time. And when their eyes fall on the people of Hell, they ask God not to place them with the wrongdoing and perishing people. Then the people of Al-A`raf will end up entering Paradise because they are among the people of There is no god but God, and God has special care for its people.

This is the entirety of what was revealed in the Qur'an about Al-A'raf and its people, but many commentators have gone beyond it to details that we do not know at all. After this introduction, we begin to interpret the meanings of the words of the verses:

(**And between them there is a veil**) That is, between Heaven and Hell, or between their families, and the veil is the norm that he referred to when he said: (**And over the hills are men who recognize everyone by their marks**.). That is, the men of Al-A`raf recognize both the people of Paradise and the people of Hell by signs that point to them... and it is not far-fetched that these signs are the ones referred to in verse 106 of Al Imran: (**A day when faces will be white and faces will turn black**). And verse 38 and what follows from Surah Abs: (**Faces that day will be sad**, **laughing and rejoicing**, **and faces that day will be covered with dust**, **exhausted by time**.) - That is, blackness and darkness (**These are the immoral infidels**). It was said: These are general signs known to all people, and the apparent meaning of the verse indicates that these signs are known only to men of customs. Whatever it is, it is very easy, as long as we do not

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(1). Al-A'raf is the name of this place, while Al-Barzakh is the time between death and resurrection.

They are not responsible or responsible for knowing these signs according to their nature and reality, or their specific or general characteristics.

She asks: Who are the men of customs?

The answer: The commentators have opinions about them, the most likely of which - according to taste - is what most say: They are the ones whose scales are equal, and their good deeds do not outweigh their bad deeds, nor do their bad deeds outweigh their good deeds, and if one of them exceeded the other by an atom's weight, their fate would be determined, either to Paradise or to Hell.

A second question: The people of Paradise know that they have entered it, and so do the people of Hell, so what need do they have for signs?

The answer: These signs may be to distinguish between the two groups before accountability and punishment, just as the criminal is recognized by his facial features as he is led to trial.

(**And they called upon the inhabitants of Paradise**, "**Peace be upon you**.") The pronoun "call" refers to the men of Al-A'raf, and the meaning is that when they look at the people of Paradise, they greet them with greetings and honor. (**They did not enter it out of greed**) In entering Paradise, because they are among the people of There is no god but God, and everyone who believes in God aspires to His mercy and forgiveness: (**No one despairs of the Spirit of God except the disbelieving people**.) 87 Youssef. In the hadith: A man said: By God, God will not forgive so-and-so. Then God Almighty said: Who is this who recited to me - that is, swore to

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me - that I would not forgive so-and-so? .. For I have forgiven so-and-so, and I have thwarted the work of the one who followed him.

(**And when their eyes are turned away from meeting the inmates of the Fire**, **they will say**, "**Our Lord**, **do not place us with the wrongdoing people**.") And constructive (**She was dismissed**) For the unknown, it suggests that the men of Al-A'raf looked at the people of Hell without intention, and what is meant by injustice here is polytheism and disbelief, and the meaning is that if they happened to see what the people of Hell were doing, they feared and prayed to God Almighty not to place them with the perishable disbelievers.

(**And the Companions of the Mountains called out to men whom they recognized by their marks**. **They said**, "**Your gathering is of no use to you**, **and you were not arrogant**."). Those who were arrogant on earth mocked me

And when the hour of truth came, and the affluent people met the reward for their deeds, the people of Al-A`raf reminded them of two things: the first, because of the money they used to collect and be arrogant with, and this is referred to as: (**They said**, "**Your gathering is of no use to you**, **and you were not arrogant**."). The second is what they said to the believers: You will not enter Paradise, and the reference to this is B (**These are those whom you swore**, **God will not show mercy to them**.). These are a reference to the weak believers, and the speech in "You swear" is directed from the people of the norms to the affluent, arrogant people. (**God does not show them mercy**) From what the affluent say.

(**Enter Paradise**, **there will be no fear on you**, **nor will you grieve**.). That is, the believers to whom the affluent said: You will not attain God's mercy and you

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will not enter Paradise. These believers were told: Enter Paradise, etc., and of course the arrogant, affluent were told: Enter Hell as losers and disgraced. Peace be upon whoever said: Wealth and poverty come after being presented to God.

Between the people of Paradise and the people of Hell, verse 50–53:

(**And the inmates of Hell called out to the inmates of Paradise, "Pour upon us some water or of what God has provided for you." They said, "Indeed, God has forbidden them to the disbelievers." (50) Those who have adopted their religion. (51) And We have brought to them a Book. (51) And We have brought to them a Book. We have explained it with knowledge as a guidance and a mercy for a people who believe. (52) Will they wait for anything but its interpretation? On the Day when its interpretation comes, those who forgot it will say: Before the messengers of our Lord came with the truth**

So do we have any intercessors so that they can intercede for us? Or should we be turned away and do other than what we used to do? They have already lost their souls, and what they were inventing has gone away from them. (53))

the language :

What is meant by the book here is the Qur'an. We explained it in detail. And they look and wait. Interpretation is what leads to the state of a thing.

Parsing:

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If they were to be interpreted in the sense of any. He said that he forbade them both, but he did not say that he forbade them, even though the preceding conjunction was with or, not with the letter waw, because the meaning is that he forbade both of them. And those who took the preposition as a description of disbelievers. And they have a second object to take. On knowledge related to a deleted adverb from a subject, we have explained it, and "huda" is an adverb of the object or an object for it, and "day" is in the accusative case. They are in the accusative case with an implicit letter after the fa in the answer to the question. We respond with a raise because the appreciation or do we respond. We use the accusative as implicit.

Meaning:

It was stated in the hadith: The joy of the people of Paradise at being saved from Hell increases their bliss upon bliss, and the sorrow of the people of Hell over what they missed of bliss increases them torment upon torment, and they know that the people of Paradise are in eternal bliss, and therefore (**The inmates of Hell called out to the inmates of Paradise**, "**Pour upon us some water or of what God has provided for you**.") The people of Paradise answered them (**God has forbidden them to the unbelievers**).

After despairing of the people of Paradise, the people of Hell seek help from its treasury, as in verse 49 of

Forgiving: (**And those in Hell will say to the keepers of Hell**, "**Call upon your Lord to lighten for us a day of torment**.") The treasury replies: (**Did not your messengers bring to you clear proofs? They said**, "**Yes**." **They said**, "**Then supplicate**." **And the supplication of the disbelievers is only in error**.).

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After despairing of the safe, they seek help from God, Lord of the Worlds, and it was the easiest thing for them to do in an hour of ease and prosperity: (**They said**, "**Our Lord**, **our misery has overcome us**, **and we were a lost people**." **Our Lord**, **remove us from it**. **If we return**, **then we are wrongdoers**.) Then God Almighty answers them: (**Be humble in it and do not speak**) - 108 believers.

(**Those who took their religion as amusement and amusement and were deceived by the life of this world**.) Its interpretation is presented in Surah Al-An'am, verse 70 (**Today We have forgotten them just as they forgot the meeting of this day of theirs**, **and they did not deny Our signs**.) What is meant by forgetting here is neglect: (**And your Lord has not forgotten**) The meaning is that God will neglect them on the Day of Resurrection just as they neglected working for Him, and just as they denied the verses and proofs sent down to His messengers.

(**And We have brought to them a Book which We have explained in detail according to knowledge**, **as guidance and mercy for a people who believe**.). Glory be to Him mentioned above the people of Paradise, the people of Hell, and the people of Al-A`raf, and this verse and the one that follows it are specific to the people of Hell who have been deceived by the life of this world.. Glory be to Him said: We have brought to these people the Qur'an that guides to maturity, and makes clear with knowledge what people need in their livelihood and future, and guarantees for those who believe and act by its teachings guidance to goodness in this world, and God's mercy and reward in the Hereafter.

As for whoever turns away and follows his desires, his destination is Hell, and it is an evil destination (**Do they only look at its interpretation?**) They look, that is, they wait, and the pronoun of its interpretation goes back to the Book, and the meaning

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of its interpretation here is that everything that the Qur'an says is bound to happen inevitably. (**The Day its interpretation will come**) That what he was told about would happen, and his truthfulness would become clear to the unbelievers through sight (**Those who have forgotten him before say**, "**The messengers of our Lord have come with the truth**.") They said this after they saw the torment, and before they said to the messengers: slanderous sorcerers… And they also said after they saw the torment: (**Do we have any intercessors who can intercede for us?**) God has the forgiveness of our sins, and does not treat us with the shame and punishment we deserve.

(**Or we will be sent back and do something other than what we were doing**.). If God had responded to their call, all standards and values would have been nullified, and the evil person who only believes with a sword drawn over his head would be equal to the good person who believes in the truth willingly, and sacrifices life and treasure for his sake. (**They have lost their souls**, **and what they were inventing has gone astray from them**.). Thus, the works of the invalids are in vain, and they are absent from the intercessors and saints who were working for them and saving them for the hour of hardship.

In six days, **verse 54–56**:

(**Indeed**, **your Lord is God**, **who created the heavens and the earth in six days**, **then settled upon the Throne**. **Subjected to His command**. **Indeed**, **to Him belongs the creation and the command**. **Blessed be God**, **Lord of the worlds**. (54) **Call upon your Lord in humility and in secret**. **Indeed**, **He does not like aggressors**. (55) **Nor Make corruption in the land after it has been set**

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in order, **and call upon Him in fear and hope**. **Indeed**, **the mercy of God is close to those who do good**. (**56**))

the language :

Istawa here means seize control. The throne is a metaphor for king and power. The covering means the cover, and it was said: What is meant by it is going away, meaning that the night goes away with the light of the day. And quickly and quickly. The submissive and submissive one. And God is blessed, that is, exalted by His greatness. It is an intransitive verb, from which no imperative or present tense is formulated. And supplication is humiliation. Hidden language is the opposite of publicity.

Parsing:

A sentence requested by a state of the night. And eagerly is an adjective for a deleted absolute object, meaning an eager request, and it may be an adverb. The sun is the object of a deleted verb, meaning he created the sun. And mockeries of the sun and what is sympathetic to it. And they supplicated in the adverb case from waw, called, that is, supplicating and concealing. Likewise, fear and greed, that is, fearful and greedy. It is close to the fa'il meter in which the masculine and feminine are equal.

Meaning:

(**Indeed**, **your Lord is God**, **who created the heavens and the earth in six days**.). The commentators on this verse have conflicting opinions, and the reason for the difference is due to two things: The first is that the actions of God Almighty are not estimated by time: (**Our command is only one**, **like the blink of an eye**.) 50

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moon. That is, one word (**N and it is**). The second matter is that time is only determined after the existence of the heavens and the earth and the events that occur in them. Before the universe there was no time or days, so how can it be found from its days and in its days? Is this anything other than the saying: I built a house with its roof and walls?

Therefore, days must be interpreted in an acceptable and reasonable meaning, and they differed in specifying this metaphorical meaning. Some of them said: There is an omission in the speech, that is, in the amount of six days. And some of them said: The days here are a metaphor for stages and batches, and that God Almighty did not create the universe all at once, but rather in six stages, so that everything would have a limited limit and a predestined time. There are those who say: Days are a metaphor for phases, and that God Almighty did not initially create the universe as it is now, but rather He moved His creation from one phase to another according to the theory of emergence and ascension, until the sixth and final phase, which is what we see now.

All of these aspects are possible, and we have nothing to confirm any of them, or to make it more likely, despite our following many ancient and modern interpretations. Therefore, we say with the one who said:

The days may be six stages, or they may be six phases, and they may be six days of God's days that cannot be measured by the standard of our time... and they may be something else, so no one should be certain about what this number means specifically... and suspicion in the name of science is an attempt at judgment, and a spiritual defeat in the face of what is called science, which does not go beyond the level of suspicion and hypotheses.

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(**Then He sat on the throne**). This sentence is explained by the next sentence, which is (**Indeed**, **to Him belongs the creation and the command**) That is, He owns the universe and manages its affairs, and the same applies to verse 3 of Surah Yunus: (**Indeed**, **your Lord is God**, **who created the heavens and the earth in six days**, **then settled upon the Throne**, **managing the matter**.). Rather, God Almighty expressed His sovereignty and management by being equal to the throne, because the king seizes control of His kingdom and administers it: while He is on His throne, and the intention is to bring it closer, without making a similarity: (**There is nothing like Him**, **and He is the All-Hearing**, **the All-Seeing**).

(**The night covers the day**, **seeking it relentlessly**.). This is from God Almighty's management of the affairs of the universe, and it means that the night follows the day, and follows it quickly in its pursuit, and overtakes the place in which it was, so that it becomes dark after it had been bright, and similar to His Almighty's saying: (**And the night when it covers**) That is, it overcomes the light of day, and His saying: (**And when the night covers it**) That is, it overcomes sunlight.

(**And the sun**, **the moon**, **and the stars are subjected to His command**.). That is, He created these planets to be submissive to His will, and to follow the dictates of wisdom and interest. Talking about these planets requires astronomy, and we know nothing of it. (**Indeed**, **to Him belongs the creation and the command**) This is a statement and explanation of what he said: (**Then He sat on the throne**) As we mentioned earlier, and in the hadith: Whoever claims that God has assigned any matter to His servants has disbelieved in what was revealed to His prophets by saying: Except for Him belongs the creation and the command. (**Blessed be God**, **Lord of the worlds**). God Almighty in His oneness, dominion, and management.

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(**Call upon your Lord humbly and secretly**). The meaning of the servant's call to his Lord is not to say: Oh God, your mercy and forgiveness, no.. Rather, the call to the truth is to fear Him and fear Him, and adhere to His commands and prohibitions, and what is meant by supplication is not to say: Oh God, I supplicate to You in repentance.

I seek refuge in You. Rather, what is meant is that he be sincere and sincere to God in what he says and does. As for hidden, it means that he does not brag about the good he does, and announces it publicly, for this is a kind of transgression, and God says: (**He does not like aggressors**) That is, those who transgress what He has commanded and what He has forbidden. God Almighty has forbidden showing off in worship and doing good deeds.

God fixed the earth and man corrupted it:

(**And do not spread corruption in the land after it has been set in order**.). God has reconciled this earth with what He has deposited in it countless treasures of good things and spiritual and material pleasures... from the joys of nature to the beauty of women, from the loyalty of friends to the kindness of children, from the ecstasy of knowledge and insight to the ambiance of melodies and melodies... to infinity.

As for the material good things, they are edible grains, vegetables, meat, and fruits, and each of these comes in shapes and colors, and from what is worn are wool, cotton, leather, and silk. Then man discovered nylon, and he will discover after what we think of the impossible and impossible, just as he discovered and invented the

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marvels of treading the earth and the sky, and crossing the continents in minutes and moments. As for fuel, from trees to coal, from oil to electricity, to the heat of the sun and corn. ..And I read as I read that science has extracted from petroleum synthetic rubber for tires, unbreakable glass, napalm and nylon bombs, chemical fertilizers, and dishes; Irrigation pipes, cosmetics, garden tables, tablecloths, artificial flowers, lipstick, eyeliner, nail polish, underwear, toothbrushes, printing press ink, and films, to three thousand items that experts have counted, and even to what cannot be counted except by those who have knowledge of everything: (**And if you count the blessings of God**, **you will not count them**. **Indeed**, **man is an oppressor and an unbeliever**.) - 34 Ibrahim.

Man is the oppressor of infidels.. The verse came in the form of exaggeration, with two confirmations of this exaggeration: the first is that, and the second is with the letter laam.. and anything is more unjust and infidel, and greater.

Corruption and tyranny from transforming good things of livelihood into napalm bombs, which kill children and maim adults, and into jets of poison and flames that burn green and dry land, while atomic and hydrogen bombs do not remain or scatter.

Man has exchanged the blessings of God for disbelief, turned the bliss of his earth into hell, and linked the fate of all of humanity to the fate of atomic and hydrogen bombs. God has deposited in this earth the pleasures and good things of provision for His servants and dependents, and the oppressive infidels have deposited atomic bombs in their warehouses and planes, roaming the skies of the continents day and night, awaiting the appropriate opportunity to turn the earth and those on it into

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ashes and dust. ..And this is the interpretation of the Almighty's saying: (**And do not spread corruption in the land after it has been set in order**.). We must know the one who ruined the earth for us after God fixed it for us, and we must block the path against him with all the means we have, the least of which is to announce his truth to the public, and call him by the name that was given to him, and he is the enemy of God and humanity, to warn people, all people, from his deception and deception.

(**And call upon Him in fear and hope**). Spreading the spirit of despair is treason, because there is no life with despair, and spreading the spirit of hope while abandoning caution and caution is also treason, because it is deception and deception, and the path to salvation is a middle ground between the two. The Almighty said: (**They hope for His mercy and fear His punishment**.) 57 Al-Isra. And he said: (**Inform My servants that I am the Forgiving**, **the Merciful and that My torment is the painful torment**) - 50 stone. The rational believer works, and he is afraid of God not to accept it due to a defect in his work, and at the same time he hopes for success and acceptance, and both fear and hope call for caution and perfection. (**Indeed**, **the mercy of God is close to the doers of good**.). It indicates that whoever fears God and hopes in Him is one of the people of charity, and that God Almighty rewards charity with the same.

He sends the winds as good news, **verse 57–58**:

(**It is He who sends the winds bringing good tidings of His mercy**, **even when they disperse the clouds**.

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We drove a heavy weight to a dead land, and with it We sent down water, and brought forth with it all sorts of fruits. Thus We bring forth the dead, that perhaps you will remember. (57) **And a good land.** (58) **Its growth comes forth by the permission of its Lord, and that which is evil does not come forth except with distress. Thus do We convey the signs to a people who are grateful.** (58))

the language :

Bushra is the sukun of the sheen, and its origin is the dhammah of the sheen. Bushra is the plural of Basheer, and it means glad tidings. What is meant by mercy here is rain. Heavy is the plural of heavy, and what is meant here is heavy with water vapor. A dead country is a land with no plants. A good country has good soil. By breaking the kaf, everything comes out with difficulty and difficulty.

Parsing:

Good tidings from the winds, that is, good tidings. And I even neglected to enter it. And a sad state of conscience comes out.

Meaning:

(**It is He who sends the winds heralding good tidings of His mercy until, when they lift a heavy cloud, We drive it to a dead land, then send down water therewith, and bring forth therewith it from all The fruits**) For a dead country on the deletion of the genitive, meaning for the life of a dead country, and a pronoun with the first refers to a dead country, and a pronoun with the second refers to water, and all the fruits are meant by the customary generality, not the realistic generality.

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The winds blow, and the sun evaporates the water of the seas, and the winds raise this vapor to a height, then the earth attracts it to it, and it falls on it in overlapping drops. All of that and what follows it comes according to the laws of nature, there is no doubt about it... But who is the one who created this nature, and deposited in it these laws that proceed at the same pace over millions of centuries, unchanged and unaltered? Did nature find forgiveness? Was it governed by laws and traditions from beginning to end by chance and without reason? So, is it more likely that this claim is arbitrary and without justification? How does disorder produce order, and the unconscious produces consciousness?

Therefore, do these questions have a reasonable and acceptable answer other than the existence of an Almighty Creator and a Wise Administrator? .. It is He who created nature, and entrusted it with norms and laws, and to Him everything ends, and everything is lacking, and nothing is lacking.

The wind, the rain, and the life of the dead country are attributed directly to the laws of nature, and through an intermediary to the Creator of nature (**Thus We bring forth the dead that you may remember**.). The deniers say: How do we believe in resurrection, when we have not seen anyone to whom life returned after his death? They say this, while they see with their own eyes the life of the earth after its death, but they were astonished that the reason was the same, and that there was no difference except in the form, so God reminded them of that, perhaps they would benefit from the reminder, or they would be required to prove it.

(**In a good land**, **its growth grows with the permission of its Lord**, **but what is bad does not grow except with distress**.). With the permission of his Lord, it is

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a metaphor for giving a lot with ease and ease, and distress is a metaphor for giving a little with hardship or difficulty. Most interpreters, or many of them, say that this is a representation of the heart of the believer and the unbeliever, the righteous and the ungodly, with the earth from which all were created. The similarity is that the earth is all one in terms of kind, but from it is the good, if it drinks water, it shakes and grows and grows from every pleasant pair, and from it is the hard, closed, repels and distances itself from goodness and righteousness. She brought something of it, like the one who is led to death (**Thus do We explain the verses to a people who are grateful**.). God gives these proverbs and others to everyone, to the evil and the good, but the good are the ones who benefit from them and thank God for them. As for the evil, it is a conclusive proof of their excuses and faults.

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Noah verse 59–64:

(**Indeed**, **We sent Noah to his people**, **and he said**, "**O my people**, **worship God**. **You have no god but Him**. **Indeed**, **I fear for you the torment of a terrible day**." (**59**) **The leaders of his people said**. **Indeed**, **we see you in clear error**. (**60**) **He said**, "**O my people**, **I am not astray**, **but I am a messenger from the Lord of the worlds**." (**61**) **I convey to you the messages of my Lord**, **and I advise you**, **and I know best**. **From God what you do not know** (**62**) **Do you marvel that a message has come to you from your Lord against a man from among you to warn you and that you may fear Allah and that you may receive mercy?** (**63**) **But they rejected him**. **So We saved him and those with him in the ark**, **and We drowned those who denied Our signs**. **Indeed**, **they were a blind people**. (**64**))

the language :

The most noble of the people. The word "falak" with the addition of the "fa" is used to refer to the ship and the ships. And blind is the plural of uncle, which is part of blindness of sight, and blindness is part of blindness of sight.

Parsing:

From additional, and a starting god, and you have news, and others are descriptions of a deity in place. O my people, its origin is O my people. I deleted the yā' in lightness, and broke the meem to indicate the yā'. And to warn you is an accusative case that is implied, and the accusative case is related to jaākum. And with him is related to the deletion of the connection with those who, that is, those who settled with him in the ark. Blind is an attribute of a people, and its origin is blind.

Meaning:

After God Almighty said in verse 35 of this Surah: (**O children of Adam**, **will there come to you messengers from among yourselves?**) In these verses and the ones that follow, He referred to the story of Noah, Hud, Salih, Lot, and Shuaib, and He, Glory be to Him, summarized the story of Noah here most succinctly, as He contented itself with mentioning the dialogue between him and his people, and their turning away from His call, and how they were astonished that God would choose a messenger from among them, and that He, Glory be to Him, drowned the deniers and saved the believers.

(**We sent Noah to his people**). Al-Tabarsi said in Majma' al-Bayan: He is Noah, the son of Malik, the son of Methushalakh, the son of Enoch, the Prophet Idris, and

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Noah is the first prophet after Idris. It was said: He was a carpenter, and that he was born in the year in which Adam died.. We do not know a source for this saying.

(**He said**, "**O my people**, **worship God**. **You have no god but Him**. **Indeed**, **I fear for you the torment of a great day**."). Noah summarized the message that he carried to his people from God with one word: that they should worship God alone, because there is no god but Him, and that this invitation to them was only out of compassion for them from the torment of the Day of Resurrection.

(**The leaders of his people said**, "**Indeed**, **we see you in clear error**."). They accused him of misguidance and foolishness for no other reason than because he forbade them from the worship of stones they had become accustomed to and inherited. And so every foolish and misguided person accuse his origins of those who walked on the path of guidance and guidance.

(**He said**, "**O my people**, **there is no error in me**, **but I am a messenger from the Lord of the worlds**. **I convey to you the messages of my Lord and advise you**, **and I know from God what you do not know**."). He responded to them by denying misguidance about himself, and described it as the most honorable of qualities. He described it as a messenger of God sent by him to save them from destruction and misguidance, and that he is their advisor and trustworthy, and that he knows of God his oneness and justice, and whoever has these qualities is not misguided.

(**Do you wonder that a message has come to you from your Lord about a man from among you to warn you**, **and that you may fear Allah**, **and that you may receive mercy?**). His people said to him: You are nothing but a human being like us, and if God had wanted to send a messenger, he would have sent him as

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a king. He replied to them that it is no wonder that God would send a man to his people who has no interest or goal except to guide them to what is best for them and their righteousness. Rather, it is surprising.

To neglect them and leave them in vain without a guide. Al-Razi said: This arrangement is extremely good, for the purpose of the mission is warning, the purpose of warning is piety, and the purpose of piety is to win God's mercy in the afterlife.

(**So they denied him, so We saved him and those with him in the ark, and We drowned those who denied Our signs. Indeed, they were a blind people**.). The gates of heaven opened with water, and the eyes of the earth burst with it, so God drowned the wrongdoers and the liars, and saved Noah and those of the believers with him, and the detailed discussion of Noah and his people will come in the surah named after him, God willing.

Hud verse 65–72:

(**And to Aad, their brother Hud, he said, "O my people, worship Allah. You have no god other than Him. Will you not fear Allah?" (65) The leaders of his people who disbelieved said, "Indeed, we see you in foolishness." And indeed, we consider you to be among the liars. (66) He said, "O my people, there is no foolishness in me, but I am a messenger from the Lord of the Worlds." (67) I convey to you the messages of my Lord, and I am to you an adviser. Ameen (68) Do you marvel that a message has come to you from your Lord over a man from among you to warn you? And remember when**

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He made you successors after the people of Noah and provided for you. (**69**) **They said**, "**Have you come to us that we should worship God alone**, **and to abandon what our fathers worshiped? So bring to us what you promise us**, **if you will**." **Of the truthful** (**70**) **He said**, "**Abomination and wrath have fallen upon you from your Lord**. **Do you dispute with me over names you have named**, **you and your fathers**, **of what God has revealed to me?**"

Of authority, **so wait**. **Indeed**, **I am with you among those who wait**. (**71**) **So We saved him and those with him by mercy from Us**, **and We cut off the traces of those who denied Our signs**, **and they were not**. **Believers** (**72**))

Meaning:

It was stated in the interpretation of Al-Manar, quoting Ishaq bin Bishr and Ibn Asakir: Huda was the first to speak Arabic, and he had four sons: Qahtan, Muqaht, Qaht, and Faleg, and he is the father of Mudar, and as for Qahtan, he is the father of Yemen, and Qahtan and Muqht have no offspring.

The commentators said: The people of Hud were from the descendants of Noah, and they followed his religion, and when the time came for them, Satan played with them, so they worshiped idols and spread corruption on earth.. And in the interpretation of al-Tabari, Imam Ali (peace be upon him) said to a man from Hadhramaut: Have you seen a red dune mixed with red mud, with arachnids and many sidras, in such-and-such a region of the land of Hadhramaut? The man said: Yes, O Commander of the Faithful, by God, you are describing him as a man he has seen. The Imam said: No, but I narrated from him. The man said: What is the

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matter with you, O Commander of the Faithful? He said: It contains the grave of Hud (peace be upon him).

If this news is true, the piece hanging on the grave of the Imam that says: Peace be upon you and your neighbor Hud and Salih must be removed, unless the neighborliness is in the hereafter, not in this world, or the body of Hud is removed after the death of the Imam.

These verses that were revealed in the story of Hud agree with the previous verses that were revealed in the story of Noah in word and meaning, except for things that we will point out below:

1 - Noah said to his people: (**I fear for you the torment of a great day**.). Hood said to his people: (**Will you not be fearful?**) This is because before Noah, no such torment had appeared in the world, which was the flood, and the people of Hood were aware of it, so he warned them and commanded them to fear God by abandoning polytheism and affirming oneness to Him.

2 - Noah's people said to him: (**We see you in clear error**) The people of Hood said to him:

(**Indeed**, **we see you in foolishness**, **and indeed**, **we consider you to be among the liars**.) Because Noah was making the ark, where there was no sea or river, and this work was apparently ignorance and misguidance, but Hud did not do anything of this kind, but rather his people made fools of them by worshiping idols, so they responded to him in kind, and attributed him to foolishness.

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3 - Noah said to his people: (**Perhaps you will receive mercy**) Hood said to his people: (**Perhaps you will succeed**) Noah wanted mercy to ward off the torment from them, and Hud wanted guidance to the right path, and the two meanings are intertwined, one inseparable from the other.

4 - God Almighty mentioned in these verses things that the people of Hud said to their Prophet, but He did not mention here that the people of Noah said them to their Prophet, and they are (**They said**, "**Have you come to us so that we may worship God alone and abandon what our fathers worshiped?**"). A common phrase that every ignorant and imitator regurgitates (**Then bring to us what you promise us**, **if you are of the truthful**.) They hastened the torment like one who mocks a trustworthy advisor. The answer came from the Messenger decisively and quickly. (**He said**, "**Abomination and wrath have fallen upon you from your Lord**.") The meaning of "occurred" here is "obligatory," and what is meant by "abomination" is torment, and by "anger" is the reason that causes torment.

(**Do you argue with me about names that you and your fathers have named for which God has sent down no authority?**). The gods that they worship do not exist, and everything that does not exist has no trace or evidence of it, and therefore the name given to it is empty talk with no meaning. (**So wait**, **for I am with you among those waiting**.) This is the answer to their saying: Bring us what you promise us if you are of the truthful ones.

(**So We saved him and those with him by mercy from Us**, **and We cut off the roots of those who denied Our signs and were not believers**.) The last one is the last one, and he cut off the roots of the people, eradicating them with destruction from the last of them.. And God Almighty explained the type of torment with which the people of Hud were destroyed in verse 6 and what follows of Surah Al-Haqqa:

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(**As for Aad, they were destroyed by a strong roaring wind, which He imposed upon them for seven nights and eight decisive days, and you will see the people therein struck down as if they were incapacitated. Empty palm trees, do you see any of them remaining?**).

God willing, more clarification of Hud's situation with his people will come in the surah named after him.

Saleh, verse 73–79:

(**And to Thamud, their brother Salih, he said, "O my people, worship God. You have no god other than Him. Clear proof has come to you from your Lord. This she-camel of God is a sign for you, so leave it." You may eat in the land of God, but do not touch it with evil, lest a painful punishment seize you. (73) And remember when He made you successors after Aad and settled you in the land. You take palaces from its plains and carve out houses in the mountains. So remember the favors of God, and do not spread corruption in the land, spreading corruption. (74) The leaders said, who were arrogant. (75) His people, for those who were oppressed, for those who believed among them. (75) Do you know that Salih has been sent from his Lord? They said, "Indeed, we believe in what we were sent with." (75) Those who They were arrogant. Indeed, we disbelieve in that in which you have believed. (76) So they butchered the she-camel and disobeyed the command of their Lord, and said, "O righteous one, bring to us what you promise us, if you are of the messengers." (77) Then the tremor seized them, and they became crouched in their homes. (78) Then he turned away from**

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them and said, "**O my people**, **I have conveyed to you the message of my Lord and have given you sincere advice**." **But do not like advisers** (**79**))

the language :

Evidence is the distinguishing mark between truth and falsehood. And He sent down to you. Al-Athi exceeds the limit. They slaughtered the camel. And rebelliousness. Tremor is a form of tremor, which is movement and disturbance. And the brooch crouches on the knee, and what is meant here is destruction.

Parsing:

To Thamud is related to the omitted word, that is, we sent to Thamud, and Thamud was prevented from being morphologically and feminine, which is the tribe. And Saleh instead of their brother. And a sign of God's she-camel. She eats majzoum in response to the command, and he leaves it. So the answer to the prohibition will take you, which is, "Do not touch it," and the nasb is to take you, because it is implied after the fa. And palaces are a first object that you will take, and from its plains is a second object. And you carve, meaning you take, and therefore mountains are the first object, and houses are the second object. And spoilers are the case from the waw in Taathoo. And for those who believe, replace some of those who were weak by returning the worker, such as: You passed through Zaid with your brother. And they crouched news, so they became, and in their homes attached to crouching.

Meaning:

(**And to Thamud**, **their brother Salih**, **he said**, "**O my people**, **worship God**. **You have no god other than Him**."). Thamud is a tribe of Arabs named after their

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grandfather Thamud bin Amer, and their dwellings were Al-Hijr with a kasra-ha between the Hijaz and the Levant to Wadi Al-Qura. The Almighty said: (**And the owners of the stone denied the messengers**.) - 80 stone. And the Almighty said: (**And to Thamud**, **their brother Salih**) For example, he said: (**We sent Noah to his people**) And he said: (**And to Aad**, **their brother Hud**) The explanation is given in verses 59 and 65 of this Surah.

(**This is the she-camel of God as a sign for you**). A group of commentators said: The people of Salih asked him to produce for them a she-camel from the rock, and he asked his Lord for that, so the rock labored like a woman's labor, and she gave birth to the she-camel Ashra' and Bara'. We generally believe that the she-camel was proof and a sign from God, and that she did not come for an ordinary reason, and that God Almighty added her to Him out of respect for her. We believe in this and do not add anything, as no revelation was sent down to it. There is no frequent news about the infallible.

(**So leave it to eat in the land of God**, **and do not touch it with harm**, **lest a painful punishment overtake you**.). Saleh (peace be upon him) ordered his people to leave the camel alone to eat from God's land, and warned them against

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The bad outcome is if they were harmed, then he said to them: (**And remember when He made you successors after Aad**). God destroyed Aad due to their sins, and bequeathed to Thamud their land and homes, so Salih reminded them of the blessing of this succession, and also reminded them, saying: (**And He settled you in the land**, **and you took palaces from its plains and carved houses into the mountains**.). This text indicates in its brevity that Thamud lived in a clearly defined

urban civilization, and that it was in grace and luxury. (**So remember the favors of God**, **and do not spread corruption on earth**.). The favors of God are His blessings, and the meaning is, "Do not spread corruption on earth, spreading corruption. Do not strive on earth to cause corruption." After Salih reminded his people of the blessings God had bestowed upon them, he commanded them to remember and be thankful for God's blessings, and forbade them from corruption. And in that, he warned them of God's punishment and punishment.

(**The leaders of his people who were arrogant said to those who were oppressed**, **to those of them who believed**.). The affluent people among Saleh's people insisted on persisting in tyranny and fanaticism towards idolatry. As for the oppressed, some of them believed, and some of them remained in polytheism following the affluent people. These said to the poor and oppressed people who believed:

(**Do you know that Salih is sent from his Lord?**)?. They asked the oppressed this question, denouncing and threatening them, or mockingly and mockingly.

(**Qalwa**) That is, the oppressed (**Indeed**, **we are believers in what we were sent with**). They said this, not caring about the threats and mockery, because they were certain of their religion and confident of their affairs.

(**Those who were arrogant said**) For weak believers (**Indeed**, **we disbelieve in that in which you have believed**). Despite the conclusive evidence and evidence of Saleh's prophethood, because their interests are above divine religions and rational proofs, Al-Razi said: This verse is one of the greatest evidences that arrogance is born from an abundance of money and prestige, because this abundance is what led them to rebellion, pride, and disbelief.

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(**So they butchered the she-camel and rebelled against the command of their Lord**.). This transgression revealed their true selves, and that they only care about their own good, with no partner. They challenged Salih by hastening the torment. (**And they said**, "**O Saleh**, **bring us what you promise us**, **if you are among the messengers**."). God Almighty did not give them a reward for this stubbornness (**Then the tremor seized them**, **and they became crouched in their house**.).

That is, they will perish, and what is meant by the thunderbolt tremor, God Almighty said: (**And in Thamud**, **when it was said to them**, **Enjoy for a while**, **but they disobeyed the command of their Lord**, **and the thunderbolt struck them while they were looking on**.) - 45 offspring.

(**So he turned away from them and said**, "**O my people**, **I have conveyed to you the message of my Lord and given you good advice**, **but you do not like advisers**."). When Saleh saw the torment that befell his people, he turned away from them dejectedly, and disavowed this fate of theirs, which they had brought upon themselves through arrogance and rebellion.

Al-Razi said: The Messenger of God (may God's prayers and peace be upon him) said: O Ali, the worst of the first is the barren of a righteous she-camel, and the worst of the others is the one who kills you.

We will return to Prophet Saleh (peace be upon him) again, God willing.

Lot verse 80-84:

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(**And Lot**, **when he said to his people**, "**Do you commit an indecency that no one of the worlds has ever done before you?**" (80) **Indeed**, **you go to men with lust**, **rather than women**. **An extravagant people**. (81) **And the answer of his people was nothing but that they said**, "**Expel them from your town**. **Indeed**, **they are people who purify themselves**." (82) **So We saved him and his family**. **Except his wife**. **She was among those who left behind**. (83) **And We rained upon them rain**. **So see what was the end of the criminals**. (84))

Parsing:

And Lot, that is, We sent Lot while he was leaving because of his fear. All of what preceded you is a state of immorality. And the desire is effected for his sake so that you may come. The answer to the predicate is 'kan', and the infinitive noun is that they said its name. Rain is an absolute effect.

Meaning:

(**And Lot**, **when he said to his people**, "**Do you commit an indecent act?**"). The author of Tafsir Al-Manar quoted from the Arabic genealogy books and the Book of Genesis that Lot is the nephew of Abraham Al-Khalil (may God bless him and grant him peace), and that he was born in Ur of the Chaldeans, which is on the eastern side of southern Iraq, west of the state of Basra, and that spot was called the land of Babylon. Then Lot traveled with his uncle Abraham to Mesopotamia, a place surrounded by the Tigris, where the kingdom of Assyria was, then Abraham settled him in eastern Jordan.

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(**No one of the worlds preceded you with it**.). This indicates that the people of Lot were the first to invent this type of corruption (**Indeed**, **you come to men with desire rather than women**.). This is an interpretation of indecency, and what is meant here is sodomy, which today is expressed as homosexuality, and a heinous act. (**Rather**, **you are an extravagant people**). You have exceeded the limit in everything, until you have reached this deviation that is inherent in nature, that nature rejects, and that contradicts the laws of life.

(**The only answer from his people was that they said**, "**Expel them from your village**. **They are people who purify themselves**."). Yes, purity and chastity are a sin for the immoral prostitute, and honesty is a crime for the traitorous agent. They expelled them because they purify themselves. Thus, a dirty society rejects the pure and the righteous, for no other reason than because they purify themselves, and the opposite is also true.

(**So We saved him and his family**, **except his wife**, **who was among those who left behind**.). What is meant by his family is those who believed with him, whether they were from his relatives, or from others, and dust comes in the sense of past, and in the sense of remaining, and this meaning is what is meant here, that is, Lot's wife remained with those who perished, and he did not accompany her with him when he took off with his family for parts of the night to escape from torment, because she was a hypocrite conspiring against her husband with the polytheists, and it was said: Her name is Wahila.. And God Almighty said: (**Of those who left behind**) Of the ancient women, he did not say that men had dominance over women, because those whom God destroyed were of both categories.

Thus, Lot's wife was subjected to the kind of torment that befell the polytheists because she was one of them, and her closeness to the Prophet of God and her

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attachment to him did not harm her in any way. In the hadith: A person is with the one he loves.

(**And We rained rain upon them**). God Almighty explained the torment that He inflicted on them as a type of rain, but it was with stones, not with water, as stated in verse 81 of Surah Hud: (**And We rained upon it stones of flattened clay**, **marked in the sight of your Lord**, **but they will not be far from the wrongdoers**.) The details will come in due course, God willing (**So look at what was the punishment for the criminals**.)? It is a painful torment, and the wise one is he who learns from something else.

She asks: Noah, Hud, and Salih each called on his people to worship God alone in the previous verses, but Lot called on his people in these verses to abstain from immorality. Does this mean that Lot's people were monotheists, but they became immoral with this heinous act?

The answer: The people of Lot were infidels, and he called them to monotheism, and forbade them from disbelief and polytheism, just as he forbade them from sodomy, as evidenced by the Almighty's saying: (**The people of Lot denied the messengers**, **when their brother Lot said to them**, "**Will you not fear me? Indeed**, **I am to you a trustworthy messenger**, **so fear God and obey me**.") 163 poets. Rather, he cared about this vice because it was rampant among them, and it led them to other abominations and vices, and it led them to rebellion and stubbornness toward the truth, and their audacity to deny God's prophets and messengers.

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The Islamic schools of thought have unanimously agreed on the prohibition of sodomy, and that it is one of the major sins. They differed regarding its punishment. The Hanafi school of thought said: It is punishment according to what the ruler deems appropriate. The rest of the schools of thought said: It is killing, based on the hadith: Whoever you find doing the actions of the people of Sodom, then kill the subject and the object.

The English government permitted sodomy, and the British House of Commons approved it in 1967. Al-Ahram newspaper reported on September 6, 1967, from The Times of London, that a group of prominent figures in England held a public celebration to rejoice in the legalization of sodomy, and they engaged in this process in front of hundreds of spectators. There is no doubt that the presence of ladies and ladies in this ceremony increases its joy and splendor.

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Shuaib, **verse 85-87**:

(**And to Midian**, **their brother Shuaib**, **he said**, "**O my people**, **worship God**. **You have no god other than Him**. **Clear proof has come to you from your Lord**, **so give full measure and balance**, **and do not Deprive people of their things**, **and do not corrupt the earth after it has been set in order**. **That is better for you**, **if you are believers**. (85) **And do not deviate from every path you have been promised**. **And you turn away from the path of God those who believe in Him**, **and you seek to make it crooked**. **And remember**, **when you were few**, **and He multiplied you**, **and see what was the end of the mischief-makers**. (86) (87) **And if a group of you believed in that with which**

I was sent, **and a group did not believe**, **then be patient until God judges between us**, **and He is the best of judges**. (**87**))

the language :

Measure is to estimate something by measure. The weight is estimated on a scale. The area is estimated in meters and cubits. Understatement is deficiency. Crookedness, when the eye is opened, is in what is seen, such as a stick and a wall, and when the eye is broken, it is in what is not seen, such as debt, and so on.

Parsing:

To Madyan is related to a deleted verb, i.e., we sent to Madyan, and Madyan is in the genitive case with the opening for definiteness and femininity, and Shuaib instead of their brother. And do not be underestimated. It goes beyond two objects: the first is people, and the second is their things. And a sentence: You promise a state of waw and do not sit down. And whoever believes is the direct object of "you will be repulsed." And the conscience that you seek it returns to the path of God.

Meaning:

(**And to Midian**, **their brother Shuaib**, **he said**, "**O my people**, **worship God**. **You have no god other than Him**."). Its counterpart is mentioned in verse 59 of this Surah. Shuaib was one of the Arab prophets, like Jews and Saleh, and the people of Midian were Arabs, and they lived in the land of Ma'an on the outskirts of the Levant.

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(**Clear proof has come to you from your Lord**). Evidence is everything by which the truth is revealed, whether it is rational proof or an extraordinary miracle. There is no doubt that Shuaib brought a miracle to his people indicating his prophecy, otherwise he was a prophet, not a prophet. There is no text in the Qur'an that indicates the type of this miracle, so its specification, as in some interpretations, is a statement about God without knowledge.

(**So give full measure and balance**, **and do not deprive people of their things**.). This text indicates that they were ill-treated in buying and selling, and that this was rampant among them, and therefore he commanded them to give full measure and balance after commanding them to unite God. Then he commanded them to be fair and not to belittle in all rights, whether material, such as sales, or moral, such as knowledge and morals, so they should not describe the knowledgeable as ignorant, and the trustworthy as treason.

(**And do not spread corruption in the land after it has been set in order**.). Its explanation is given in verse 56 of this Surah, which states: "God reformed the earth and man corrupted it." (**That is better for you if you are believers**.) This is a reference to the five preceding words, which are worshiping God, fulfilling measure and weight, and not being underestimated or corrupt.

(**And do not deviate from every path that you are promised**, **and you turn away from the path of God those who believe in Him**, **and you seek to make it crooked**.). This is an explanation and interpretation of his saying: And do not cause corruption on earth, because what it means is leave the people alone, and do not throw suspicions upon them, and do not threaten them or threaten them if they want to believe in God and His Messenger, and do not prevent those who believe from performing the rituals of religion, and turn them away from the straight path of

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God, and try to make the people follow the crooked path that you are walking on.. The clearest interpretation of this verse and its summary is what was narrated on the authority of Ibn Abbas that they used to sit. On the road, they frighten people that they will come to Shuaib, and tell them that he is a liar, so do not tempt you from your religion.

(**And remember when you were few and He multiplied you**.). God made them rich after they were poor.

And strong after they were weak, and many after they were few, so obedience and gratitude to God are required of them (**And see what was the outcome of the corruptors**.) That is, otherwise what befalls you will befall those who corrupted the earth, such as the people of Noah, Hud, Salih, and Lot.

(**And if a group of you believed in what I was sent with**, **and a group did not believe**, **then be patient until God judges between us**.). A group of people believed in Shuaib, while others disbelieved in him, so he called on everyone to peaceful coexistence, and for each sect to be left alone, and for no one to be harmed, whether they chose disbelief or faith. Then the two sects would wait for God to judge between them. (**He is the best of rulers**). There is no response to this logic, and how do you respond to someone who tells you: I am waiting for God's judgment regarding you?

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Part nine

We will expel you, O Shuaib. Verse 88–89:

(The chiefs among his people who were arrogant said, "Let us expel you, Shuaib, and those who believed with you from our town, or you will return to our religion." He said, "Were we Disliking (88) We have invented a lie against God if we return to your religion after God has delivered us from it. And it is not for us to return to it unless God wills. Our Lord expands. Our Lord, everything is knowledge in God. We put our trust. Our Lord, open between us and our people with truth, and you are the best of conquerors (89))

the language :

Religion religion. Fatah has meanings, including ruling, which is what is meant here.

Parsing:

Or if we were averse, the hamza is for denial, the waw is for the case, even if it means that, and the sentence is for the case, and the appreciation is, how can we return to your religion, when we hate it? And our Lord instead of God, and the infinitive noun of God wills is in the genitive case by adding a deleted adverb, meaning except at God's will, or with God's will. And they know how to distinguish a transformer from an active participle, meaning that the knowledge of our Lord has expanded everything.

Meaning:

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(**The chiefs among his people who were arrogant said**, "**We will expel you**, **O Shuaib**, **and those who believed with you**."

From our village or to return to our religion). We mentioned that Shuaib called on the affluent infidels to peace and coexist with those who believed in him, and to leave the choice to whomever he wanted to enter into the religion he wanted...but the affluent people rejected his invitation, and gave him a choice between two things that had no third: either he and those who believed with him would leave their country, or those who believed in him would return to disbelief, and he would return to his previous position - before the prophethood - neither a supporter of their religion nor a refutator, and in a word, that. They say: (**Or you will return to our religion**) It means that the situation that existed before the prophecy will return to what it was.

(**He said**, "**Were we unwilling?**")?. This is the logic of a fair and sincere person. He does not force anyone to do what he hates, and he does not like anyone to force him to do what he does not want. Then can faith be forced? Does the believer really affect residence in the homeland over his religion and belief?

(**We have certainly fabricated a lie against God if we return to your religion after God has delivered us from it**.). The polytheists asked Shuaib (peace be upon him) to convert from faith to polytheism, and he said to them: Apostasy is a slander against God, and the consequence of slandering God Almighty is calamity and torment, and God has saved us from it, so how can we slander against Him? .. As for apostasy, it is a clear slander against God, because it means that polytheism to God is better and more lasting than belief in His oneness. (**And it is not for us to return**

TAFSIR MUBHAT FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

there unless God our Lord wills.). The pronoun in it refers to the religion of disbelief and polytheism, and the comment here on God's will is a comment on the impossible, because God does not will disbelief and polytheism, so it is exactly like the Almighty's saying: (**They will not enter Paradise until the camel passes through the eye of a needle**.).

(**Our Lord encompasses all things with knowledge**) Its counterpart is presented in verse 80 of Surat Al-An'am. (**In God we trust**). Whoever trusts in Him does not fear threats and intimidation, because he knows with certainty that the created being will neither harm nor benefit. (**Our Lord**, **open between us and our people with truth**, **and you are the best of conquerors**.). After Shuaib despaired of them and was certain of their insistence on disbelief, he turned to God and begged Him to judge and separate him from those of his people who disbelieved, because God Almighty is the source of power and justice.

TAFSIR HUSHAF FATIMA ALEYA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQVI NAQVI

If you follow Shuaib, **verse 90–93**:

(**And the leaders of his people who disbelieved said**, "**If you follow Shuaib**, **then you will surely be losers**." (**90**) **Then the tremor seized them**, **and they became crouched in their homes**. (**91**) **Those who denied Shuaib**, **as if they had not benefited therein**. **Those who denied Shuaib**, **they are the losers**. (**92**) **Then he turned away from them and said**, "**O my people! I have conveyed to you the messages of my Lord and advised you**. **So how can I grieve for an unbelieving people?** (**93**))

the language :

He was rich in the place where he lived. And I felt sad for him.

Parsing:

If the lam indicates an oath that is omitted, and the sentence "Indeed, you will be losers" is the answer to the oath, and "sada" is the answer to the condition, and "if" is canceled because of its interjection between the noun "anna" and its predicate. And those who denied the first Shuaib are a subject, and as if her name is the subject pronoun deleted, meaning as if, and a sentence as if, and its name and predicate are the subject predicates, and those who denied the second Shuaib instead of the first. They are a pronoun that separates the noun "kan" from its predicate, and it has no place in grammatical analysis.

Meaning:

(**And the leaders of his people who disbelieved said**, "**If you follow Shuaib**, **then you will surely be losers**.").

The polytheists first turned to Shuaib, the one who preached the message, seeking guidance and making threats, and when they despaired of him, they turned to those who believed in him, trying to seduce them from their religion, and they said to them, as they said: You will lose in your following Shuaib, and this is the habit of those who have no justification except seduction and misguidance.

(**Then the tremor seized them**, **and they became crouched in their house**.). This is the correct answer for those who are stubborn and rebellious, and refuse to do anything except misguidance and corruption. This verse is preceded by letter 78 of this Surah.

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(**Those who denied Shuaib as if they had not sung therein**.). The torment has come upon them and upon their homes and all their traces, to the point that they did not know this life and it knows them.. And every person will be rewarded for what he did before, sooner or later. (**Those who denied Shuaib were the losers**.). Those who associate polytheists said to those who believed: Indeed, you are losers, so the outcome was their loss and destruction, and the believers' gain and salvation.. The wise person does not say to the luxurious one, "Congratulations to you," and to the oppressed person, "Woe to you," because time has its secrets and surprises, and matters have their endings. Rather, he repeated. (**Those who lied to Shuaib**) Confirmation of their loss and humiliation.

(**So he turned away from them and said**, "**O my people**, **I have conveyed to you the messages of my Lord and given you good advice**. **So how can I grieve for a disbelieving people?**"). How can I grieve for someone who destroyed his own soul by insisting on disbelieving in God, His books, and His messengers, and mocking those who believed in him and followed his straight path? Its counterpart is presented in verse 79 of this Surah.

And We did not send in Qaryah, **verse 94–95**:

(**And We did not send into any town any prophet except that We seized its people with hardship and hardship**, **so that they might submit to prayer**. (**94**) **Then We changed in place of the bad with good**, **until They pardoned themselves and said**, "**Tough and good have touched our fathers**." **So We seized them suddenly while they were not aware** (**95**))

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the language :

The worst severity. Harm is what harms a person financially or morally. And supplication is submission. Pardon means abandonment, and what is meant here is abundance and growth, that is, they left until they reproduced and increased. Suddenly, suddenly.

Parsing:

They supplicate, its origin is supplication, so the ta was assimilated into the dād. Until I pardoned, that is, until I pardoned. And suddenly is an adjective of a deleted infinitive, i.e. taken by surprise, and suddenly may be a noun in the adverbial case, i.e. two surprises.

Meaning:

(**And We did not send any prophet to any town except that We took its people through affliction and hardship**, **so that they might humble themselves**.). What is meant by the village is the comprehensive town inhabited – mostly – by chiefs and leaders, and perhaps here it means "ki".

In the previous verses, God Almighty referred to the doom that befell the deniers from the people of Noah, Hud, Salih, Lot, and Shuaib, and to the lessons of admonitionat their end, and that goodness was the outcome of the pious, and that the circle of evil revolved around the false ones. He made clear in this verse that what happened to the people of those prophets is not specific to them alone, but it is the Sunnah of God. It applies to every people who denied their Prophet.. God will punish them with hardship and hardship for their souls, bodies, and wealth, for no

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other reason than to be advised and deterred, and for those who come after them to be respected by them.

(**Then We replaced the bad with good until they pardoned and said**, "**Our fathers have been touched by adversity and prosperity**."). What is meant by bad here is distress and hardship, what is meant by good is abundance and ease, and what is meant by forgiveness is abundance. The meaning is that God Almighty tested them with distress and hardship so that they might learn, and abundance and well-being so that they might be grateful, but few people take heed and even fewer people give thanks, and when they increased in blessings and offspring, they underestimated them.

With the truth, and they mocked its people, and they began to interpret the Sunnah of God out of their ignorance and their desires, and they said: The calamity that befell our fathers was not a punishment for their misguidance and corruption, and the goodness that befell them was not a reward for their righteousness and guidance, but rather it was chance, a random confusion.

If these people and their strike are heedless of God's rule and wisdom, then God, glory be to Him, is not heedless of them and their deeds. (**So We seized them suddenly while they were not aware**) A reward for their deception and pursuit of desires and goals.. Thus, the Qur'an warns those who are not hesitant or embarrassed about anything. It warns them against being taken by surprise while they are not aware.

Even if the people of the villages believed, **verse 96–100**:

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(**And if the people of the towns had believed and feared**, **We would have bestowed upon them blessings from the heavens and the earth**, **but they denied**, **so We seized them for what they were earning**. (**96**) **Have they believed? The people of the villages believed that Our punishment would not come to them in the morning while they were sleeping** (**97**) **Did the people of the villages believe that Our punishment would not come to them in the morning while they were playing?** (**98**) **Have they believed in the plan of God? No one is safe from the plan of God except the people who are losers**. (**99**) **Has He not given guidance to those who inherit the earth after its people – if We so will? We afflicted them with their sins and We sealed their hearts**, **so they do not listen** (**100**))

the language :

Blessings in general are good things that develop, and the blessings of the sky are many, and rain shows them most clearly.

The blessings of the earth are also many, most evident in fertility and minerals, especially black gold. What is meant by violence here is torment. The time for staying overnight is the night. And the forenoon is the setting of the sun.

Parsing:

Is the hamza safe for the interrogative in the face of rebuke and denial, or the fa' for the conjunction of the sentence with what came before it? Bayata is in the accusative case of "bīyātām," because what is meant by it is "night." The infinitive noun of "to come to them" is the object of "security," meaning they believed, by performing

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our vindication. If we wish, the noun is lightened from the heavy one, and its noun is the subject pronoun omitted, and the sentence after if is its predicate, and the accusative infinitive is a subject that guides, and the determination or he did not guide them in this matter, and it is that, if we wished, we would have afflicted them with their sins.

Meaning:

(**And if the people of the villages had believed and feared**, **We would have granted them blessings from heaven and earth**.). Show the blessings of the sky rain, and show the blessings of the earth plants, livestock and minerals of all kinds.

We have clarified when interpreting verse 100 of Surat Al-Ma'idah, in the section on whether sustenance is a coincidence or destiny: that mere belief in God does not produce wheat. We have also clarified in the interpretation of verse 66 of Surat Al-Ma'idah, in the section on sustenance and the corruption of situations: that what is meant by faith that necessitates sustenance is faith in God along with acting in all of God's laws and principles, and establishing justice in everything, and that when justice prevails and prevails, the situation will be right and go away. Misery and misery.(**But they lied, so We seized them for what they were earning**.). That is, they did not implement God's rulings, but rather sought to spread corruption on earth through oppression and injustice, plundering and plundering, and accumulating wealth at the expense of the weak and miserable, and God punished them with destruction and torment, because they disbelieved and took control of themselves.

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(**Do the people of the villages feel secure that Our protection will come to them overnight while they are sleeping?**)?. This is intimidation and a warning from God Almighty to the rebels and the oppressed that God will surprise them with His punishment while they were unaware of their heedlessness, as He did to those before them. Is it possible for a person to ward off the decree of God regarding his sobriety and caution? How can he possess it, when he is more like the dead?

(**Did the people of the villages believe that Our punishment would come to them in the forenoon while they were playing?**)? They are playing here as a metaphor for their astonishment at surprises and hidden things, and for holding themselves accountable. She asks: There is no difference at all between a person's alertness and his inattention in the face of God's might, so what is the purpose of mentioning sleep and playing?

The answer: For a person to be aware of his weaknesses, perhaps he will remember or fear.

(**Have they believed in the plan of God? No one is safe from the plan of God except the people who are losers**.). What is meant by God's cunning here is the torment that comes to them suddenly, without warning. We have already talked about God Almighty's cunning in the interpretation of verse 54 of Al Imran, vol. 2, p. 68, and that God Almighty describes Himself as the cunning one because He nullifies the cunning of the cunning ones, and the Grateful because He rewards the thankful, and the Repentant because He accepts those who repent. As for them, they are the losers because they have caused themselves to lose because of their stubbornness. And their recklessness.

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(**Has He not guided those who inherit the earth after its people that if We wished**, **We could afflict them with their sins?**). That is, these polytheists who inherited the earth were among those whom We destroyed due to their sins, and they were stronger than them in power. Has it not become clear to these polytheists that our situation in them is exactly the same as our situation in those who were before them? If we wished, they would be afflicted with our punishment as it afflicted others before them? .. For the Sunnah of God is the same in all of His creation.. The purpose of this exaggeration in advice and warning is for a person to watch himself, and not be distracted from it, and to learn from others, and not be deceived by empty appearances.. But: (**And verses and warnings are of no avail for a people who do not believe**.) - 101 Yunus.

(**And We impress upon their hearts so that they do not listen**.). It was mentioned in verse 7 of Surat Al-Baqarah, Part 1, p. 53.

Recite the missing verses 101-102:

(**Of those towns**, **We relate to you their news**. **Indeed**, **their messengers had come to them with clear proofs**, **but they would not have believed in what they had denied before**. **Thus God has set a seal on The hearts of the disbelievers** (**101**) **And We did not find most of them to have any covenant**, **although We found most of them disobedient**. (**102**))

the language :

We recite to you. The news is news about something of great importance. What is meant by the covenant here is commitment to the evidence that indicates

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monotheism, prophethood, and everything that God and reason have commanded and forbidden.

Parsing:

That is a subject, villages are a conjunction of statement, and a sentence is an imperfect predicate. We will find that there is an additional clause and an active clause, and most of them are related to the deleted case from the clause. And that it is lightened from heavy, it is permissible to be nullified, and to be working, and its noun is deleted, meaning "we found," and "for sinners" has a second object, "we found," and the lam was added to it for the difference between "that" which is light and that which is negated.

Meaning:

(**These are the villages we tell you of their news**.). Those villages are a reference to the people of the villages

The five, who are the people of Noah, Hud, Salih, Lot, and Shuaib, and the speech about your shortcomings is directed to the Messenger of God, Muhammad (PBUH), and its intention is to inform the Muslims of the conditions of those who left behind, so that they may consider and beware. (**Indeed**, **their messengers had come to them with clear proofs**, **but they would not believe in what they had denied before**.).

Al-Razi mentioned three ways to explain this section of the verse, and Al-Tabarsi added a fourth, but they did not give preference to any of them, leaving the ordinary reader lost, even though the meaning is clear. There is no ambiguity in it, and it can

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be summed up by the fact that the people of those villages, before God sent them His messengers, were in polytheism and misguidance, and they continued in their polytheism and misguidance after the messengers came to them with evidence and miracles, and they had no effect on them, to the point that it was as if God had not sent them a bringer of good tidings and a warner, and this meaning is indicated by the Almighty's saying: (**Thus God seals the hearts of the unbelievers**.) The nature here is a metaphor for the hardness of their hearts, and that they do not look after their error, nor do they hope for good.

(**And We did not find for most of them any covenant**.). They do not believe in the religion of God, nor are they committed to anything related to humanity. Yes, they have one covenant that they adhere to, and they do not deviate from it, which is following interests and desires. (**And if We find most of them disobedient**,). That is, we found most of them deviated from the intended path.

Moses and Pharaoh, **verse 103–112**:

(**Then after them We sent Moses with Our signs to Pharaoh and his chiefs**, **but they were wronged thereby**. **So see what was the end of the mischief–makers**. (103) **And Moses said**, "**O Pharaoh**, **indeed I am a messenger**." **From the Lord of the worlds** (104) **It is certain that I will not say about God except the truth**. **I have come to you with clear proof from your Lord**, **so send with me the Children of Israel**. (105) **He said**: **If you have brought a sign**, **then bring it forth if you are of the truthful**. (106) **Then he threw his staff**, **and behold**, **it was a snake**.

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Clear (107) **And he removed his hand, and behold, it was white to the beholders**. (108) **The chiefs of Pharaoh's people said, "Indeed, this is an all-knowing magician**. (109) **He wants to bring you out of Your land, so what do you command?** (110) **They said, "Deport him and his brother, and send gatherers into the cities**. (111) **They will bring to you every knowledgeable magician**. (112))

the language :

They were wronged by it, that is, they denied it. True means worthy. Removal is removing something from its place. What is meant by "you command" here is "to command". And he postponed something, delayed it and postponed it. And cities and cities are the plural of city. They were gathered, meaning that the police gathered the magicians and gathered them against Moses (peace be upon him).

Parsing:

How is the antecedent of the predicate of "kan", and the consequence of its noun, and the sentence is the object, so see. Haqiq is a subject, and 'Ali is related to it, and the infinitive is the noun of 'Ila say' the predicate of the subject, or a 'Haqiq' subject that prevailed and closed the predicate, and the appreciation is Haqiq 'Ali', saying the truth about God. So what a surprise. She is a beginner and experienced snake. So what do you command? It is permissible for ma to be a subject and a noun connected to a predicate, and it is permissible for ma to be a single word in the accusative by removing the subjunctive to be an object for you to command, and the appreciation is: What do you command me to do? And the root of it is Raja, I postpone it with the hamza, or I postpone it with the Ya, where both things are permissible - as it was said - and on the Ya, the deletion is based on the original, and on the hamza, its

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deletion is to add it to the Ya or to lighten it, and its brother is an object with it. And hasherin is the direct object to send.

Summary of the story:

We have passed through many verses that presented the story of Moses (peace be upon him) with the Children of Israel, and now these verses that we interpret present the story of Moses (peace be upon him) with Pharaoh.

The word Pharaoh was a title for the kings of ancient Egypt, just as the title Caesar was for the kings of the Romans, Chosroes for the kings of Persians, and Negus for the kings of Abyssinia, and it was reported from many who are concerned with ancient Egyptian history: The name of Pharaoh was Musa Munftah, and he was called the Descendant of God. Next to his temple, which is in the House of Egyptian Antiquities, was written this verse: (**Today**, **We will save you with your body**, **so that you may be a sign for those behind you**.).

The name of Musa's mother and the legend:

As for Moses (peace be upon him), he is the son of Imran, and the People of the Book say Amram, and in the first volume of this interpretation, p. 101, we mentioned that the name Moses is a compound of mo, the name of water, and si, the name of trees, because his mother put him in a box, locked it tightly, and threw it into the Nile out of fear for him from Pharaoh, etc.

It is funny that an inventor of this lock with which Umm Musa closed her newborn's chest could invent a myth that has spread and spread for centuries, and

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that many simple, naive people believed in. It is that there is no lock that does not open automatically if the name of Musa's mother is read on it, and for this reason only the elite of the secrets know it. One day I entered upon one of the clerics, who has a reputation and status among his people. I found him searching and digging with interest in the volumes of Bihar Al-Anwar by Al-Majlisi, so I said to him: What is your business? He said: Irbid??? I want to know the name of Musa's mother.

Two years ago, a man came to me and thought that I was one of the people who know secrets, and he asked me about its name. I told him: The one who is responsible is not more knowledgeable than the questioner. He was not convinced, so I told him: This is a myth. So I think I am avoiding it, and I do not want to share this great secret with him. And when I gave up on it, I told him: It is not permissible for me to share it with you because I do not believe that you will steal it.

People's money, so he swore and swore that he would not do it, so I pretended not to trust him, and days passed, and I began to interpret the Holy Qur'an, and when I reached these verses, I reviewed their sources, including a book of stories of the Qur'an written by four Egyptian writers, namely Muhammad Ahmad Gad Al-Mawla, Ali Muhammad Al-Bajjawi, Muhammad Abu Al-Fadl, and Al-Sayyid Shehata, and then in it the name of Musa's mother was Jochebed, but the authors did not attribute it to a source.

After this digression, we return to the story of Moses with Pharaoh, as stated in the verses that we are about to interpret, and their meaning can be summed up that Pharaoh was claiming lordship instead of God, and persecuting the Children of Israel, so God sent to him Moses and Aaron, and they went and stormed his council, not fearing his authority and tyranny, and Moses confronted him by saying: O

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Pharaoh, I am a messenger from the Lord of the worlds to you and to every ungrateful person. And I have proof of my message, and you must release the children of Israel from your captivity, and let them be free to go wherever they want. So Pharaoh belittled him and said: Bring me what proves your message. So Moses threw down his staff, and it was a snake. He put his hand in the pocket of his shirt and took it out, and it sparkled brightly for every observer, and Moses was brown.

So Pharaoh's men and those who consulted him said: This is a skilled magician. Pharaoh gathered the magicians for Moses, and before they began their tricks, they said to Pharaoh: Will we have a reward if we defeat Moses? He said: You will have a reward and a kin. The magicians threw their ropes and sticks, and it seemed to the watchers that they were snakes running around. Moses threw his staff, and behold, they caught what they were conceiving. The magicians converted to Islam and believed in Moses' message. Pharaoh threatened them with torment and torture, but they did not mobilize and remained steadfast in their faith. It was mentioned in many narrations that Pharaoh carried out his threat and threat against them, and the nature of the situation is more likely. that.

Pharaoh began to inflict various kinds of torment on Moses and those with him, and he went to extremes in persecution and torture, but Moses continued his call to God and nothing would dissuade him from it. The children of Israel became angry and said to Moses: We were harmed before you came to us and after you came to us. So he commanded them to be patient and wished them victory.

God seized the people of Pharaoh in drought and distress, and sent upon them rains that destroyed their crops and fruits, and locusts that came upon what was left of the

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effects of the floods, and lice that exhausted their bodies, and frogs that spoiled their lives, and on top of all of this, their waters turned to blood... Then they were terrified to Moses, and said to him: If your Lord removes the torment from us, we will surely be among the believers, and God will remove them from them for a while, so that they may return.. But they broke their covenant and insisted on disbelief, so God drowned them in the sea and cut off the traces of the disbelievers.

This is a quick summary of what was stated in the verses we are considering, starting from verse 103 to the end of verse 137. Below we explain the significance of these verses based on what we mentioned.

Meaning:

(**Then after them We sent Moses with Our signs to Pharaoh and his chiefs**, **but they were wronged by them**.). The pronoun after them goes back to the five prophets: Noah, Hud, Salih, Lot, and Shuaib, or to their people, and the signs that Moses sent are the miracles that indicate his prophecy, and Pharaoh was filled with nobles of his people who had the solution and the contract in their hands, and there was no other choice but to submit and submit, and the meaning of them was wronged by them, they denied and disbelieved in the signs and miracles that he brought. (**So see what was the outcome of the corruptors**.). They are Pharaoh and his supporters who control the necks of the people, and this consequence will come in the context.

(**And Moses said**, **O Pharaoh**, **I am a messenger from the Lord of the worlds**.). With this appeal, Moses addressed him (**O Pharaoh**!) Without reverence and glorification, because he speaks with the tongue of God, and conveys the messages of God in which every great person is considered insignificant.. And with

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this we realize the secret to the behavior of the righteous who exalt themselves over the sinners and lower the wing of humiliation out of mercy for the believers.

(**It is true that I say nothing about God except the truth**.) Like every prophet, God entrusted him with his revelation and chose him for his message (**I have come to you with clear proof from your Lord**.) It indicates that I am a messenger from the Lord of the worlds (**So send the children of Israel with me**) Pharaoh was enslaving the children of Israel and using them in the most difficult jobs, so Moses (peace be upon him) asked him to release them and leave them alone to go wherever they wanted.

(**He said**, "**If you have come with a sign**, **then deliver it if you are of the truthful**."). It appears that Pharaoh thought that Moses was lying in his claim, so he wanted to expose him in public, so he said to him: Bring it if you are truthful. So Moses threw a stone at him with his conclusive proof and conclusive miracle. (**So he threw his staff**, **and behold**, **it was a clearly visible serpent**.) It is apparent and in reality, not a delusion or delusion. Pharaoh was terrified, but he controlled it because he was claiming that he was the Supreme Lord, and Moses surprised him with the second just as he had surprised him with the first. (**And he took out his hand**, **and behold**, **it was white to the onlookers**.). Moses' hand was brown, because he was inclined to be brown, so how did it become white without any harm, that is, without illness or illness?

So Pharaoh felt humiliated and humiliated, and he thought low of himself, so his companions and his entourage realized that, and that Moses had sent him down from his high place, so they tried to make it easy for their master, and they lied to him and

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to themselves. (**The leaders of Pharaoh's people said**, "**This is a knowledgeable magician**."). This is the excuse of the impotent one, accusing innocent people, and undermining the dignity of the pure.

Then the chiefs of Pharaoh's people said: (**He wants to expel you from your land**). That is, Moses wanted to take away rule and authority from them, and when Pharaoh heard what he heard, he said: (**So what do you command?**) That is, if that is the case, what do you suggest? (**Qalwa Arjeh and Akhah**) Delay them and do not kill them, because if you do that, public opinion will become angry, and you will expose yourself and your authority to threats and danger. (**And send canvassers to the cities**) Al-Mada'in is the plural of city, and Al-Hashirun is the police (**They will bring to you every knowledgeable magician**). Historians said: The land of Egypt was teeming with magicians during the era of the Pharaohs, and the priests of the religions and the masters of the gods were the ones who practiced magic. Al-Aqqad said in his book The Devil, the Chapter on Egyptian Civilization:

The Pharaohs themselves used to resort to magic to defeat hidden spirits. We have from the remnants of magic stories an elite who were not chosen by antiquities collectors, but they gathered for them based on the agreement between the ruins and the excavations, and they all narrate the works of magic in punishing the evil ones. They divided magic into categories, some of which used the power of the good god over the evil god, and some of which used the power of the great devil over the small devils.

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The spread of magic during the reign of Pharaoh explains for us the staff of Moses, and supports the principle that says: The miracle of every prophet comes from the

type prevalent in his time, so that the challenge is more eloquent in argument and decisive for every excuse. Moses abolished magic because it was popular in his time, and Jesus revived the dead, and Muhammad silenced the eloquent people for the same reason of similarity.

And the magicians came, verse 113–126:

(And the sorcerers came to Pharaoh and said, "Indeed, for us is a reward if we are the victors." (113) He said, "Yes, and indeed you are of those brought near." (114) They said, "O Moses, will you either cast Or will it be We who are thrown? (115) He said, "Cast." And when they cast, they bewitched the eyes of the people and terrified them, and they brought great magic. (116) And We revealed to Moses, tell me to throw your staff, and behold, it catches what they think. (117) Then the truth has come, and what they were doing has become void. (118) So they were defeated there and turned back in humiliation. (119) And the sorcerers were thrown prostrate. (120) They said, "We believe in the Lord of the worlds." (121) The Lord of Moses and Aaron. (122) Pharaoh said, "You believed in him before he gave you permission. Indeed, this is a deception." You plotted it in the city to expel its people from it, and you will know. (123) I will certainly cut off your hands and your feet on opposite sides, then I will crucify you. All of them (124) They said, "Indeed, we are turning to our Lord." (125) And do not take vengeance on us unless we believe in the signs of our Lord when they come to us. Our Lord, pour upon us patience and let us die. Muslims (126))

the language :

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They terrorized them, that is, they frightened them and made them afraid of acts of magic. He grabbed the thing and ate it quickly and skillfully. And deception is to turn something away from one's face, including lying. Deception is deception, some of it is reprehensible if it is intended for evil, and some of it is praised if it is a means for good, and there is no blemish in it for evil. Cutting off the hands and feet is different from cutting off the right hand and left leg, and vice versa.

Parsing:

The infinitive is either to meet or to be the object of a deleted verb, i.e. choose either your meeting or our meeting. If the word "alqān" is explained by "we inspired," it is here synonymous with the word "any," and it may be an infinitive, provided that the infinitive is in the genitive case with the deleted genitive letter "ba'," meaning "we inspired" by casting. There is an adverbial accusative case related to "they defeated," because it refers to the place where they defeated. They are humble, and similarly prostrate. And the Lord of Moses and Aaron instead of the Lord of the Worlds. And what you denounce is what is in the interrogative with denial, and its place is in the nominative with the beginning, and the sentence "encourage" is a predicate, and the infinitive infinitive of "that we have believed" is the direct object of "envelope," that is, "never take revenge on us except faith."

Meaning:

(**And the magicians came to Pharaoh and said**, "**Indeed**, **for us is a reward if we are the victors**." **He said**, "**Yes**, **and indeed you are among those brought near**."). These magicians who bargained with Pharaoh against Moses (peace be upon him) represented the religion of their time... and they have their counterparts and counterparts in every age. They bargained over their religion and their conscience

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with whoever would pay the price... In our time, the Zionists and colonialists bought many of the owners of caps and turbans, and paid them the price, so they were arrested and volunteered to support colonialism and exploitation through camouflage and deception, and they were appointed for this purpose.

Bodies and associations were created in the name of religion and principles, but they were quickly exposed and became an insult on the tongue of every conscious and sincere person.

(**They said**, "**O Moses**, **either you will throw or we will be the ones who will throw**."). They gave him the choice between starting, or starting, trusting them with their magic and ability to prevail, and their indifference to Moses (peace be upon him). It is strange that Al-Razi said: The magicians gave Moses the choice to be polite and respectful. Musa said (**They threw**) Underestimating them and their magic (**When they cast magic**, **they bewitched the eyes of the people and terrified them**, **and they used great magic**.). The attribution of magic to the eyes is evidence that their magic has no reality, but is merely camouflage and deception. They intimidated them, meaning their magic has no reality, but is merely camouflage and deception. They intimidated them, meaning the magicians feared and intimidated the spectators, and they brought great magic in camouflage and deception, not in truth and reality.

(**And We inspired to Moses**, "**Throw down your staff**," **and behold**, **it caught what they thought**. **Then the truth came and what they were doing was nullified**.). Moses feared that the ignorant people would be deceived by the camouflage and misleading of the magicians, so God strengthened his resolve and

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revealed to him that he was with him, and that what the magicians had brought was nothing, but rather a fabrication and forgery. He ordered him to throw the stick, and when he threw it, it swallowed up what they had fabricated, and nullified what they had fabricated, and the truth became apparent to everyone. Pharaoh was stunned by the horror of the shock. He mobilized the crowds and brought magicians from everywhere to support his throne and authority, and to prove to the people Moses' lies and slander. Then the verse was turned upside down, and everyone, including the magicians, believed in Moses' truthfulness and honesty, and Pharaoh's lies and betrayal. (**They were defeated there and turned away in humiliation**.). After that arrogance and that arrogance, if the matter had stopped at this point, things would have been somewhat easy for Pharaoh, but he was surprised by something even worse and more serious. (**And the magicians were thrown prostrate**, **saying**, "**We believe in the Lord of the worlds**, **the Lord of Moses and Aaron**."). These are the magicians with whom Pharaoh challenged Moses and Aaron. They surrender obediently, and prostrate themselves to the Lord of the Worlds, the Lord of Moses and Aaron, not to Pharaoh, who brought them to nullify the call of God and the truth.

You ask: What is the purpose of the magicians' saying: "Lord of Moses and Aaron," knowing that their saying: "We believe in the Lord of the Worlds" suffices?

The answer: Pharaoh used to say to the people: (**I am your Lord**, **the Most High**.. **I do not know**

You have no god other than me). If the magicians had been satisfied with saying: Lord of the Worlds, Pharaoh would have deceived and distorted it, and said: "I"

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means “Lord of the Worlds.” They would have blocked his deception and distortion by saying: “Lord of Moses and Aaron.”

About magic:

In the first volume, p. 164, we talked about magic under the title Magic and its Ruling, and we said in what we said: We are with those who do not see magic as a reality, and we have established evidence for that, and we now focus on the above as follows:

The Almighty’s saying: “They bewitched the eyes of the people” is clear evidence that magic has no reality, and that it is sorcery and camouflage. As for His Almighty’s saying: “And they brought great magic,” it means that what they brought was great in its appearance, and in the eyes of the people, and that they had reached the end in sorcery and forgery. This meaning is clarified and confirmed by verse 66 of Surat Taha: (**Then**, **behold**, **their ropes and staffs made it seem to him from their magic that they were moving**). It does not seek truth and reality, but rather an illusion and imagination... And on the authority of the Greatest Messenger (PBUH): Whoever goes to a sorcerer, a soothsayer, or a liar and believes him has disbelieved in what God has revealed.

Many commentators said: The magicians of Pharaoh cheated to move the ropes and sticks with the mercury they put in them so that they would move with the heat of the sun. Whatever the reason, we believe without a doubt that the magician is a liar and only a fool would believe him, and that what the magicians of Pharaoh came up with, and the amazing deeds that the Indians and non-Indians are doing, have a reason without a doubt, and even if we do not know the type of this reason, we know with certainty that it does not change reality, nor does it change anything from

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it. Otherwise, the magician would be able to protect himself from harm, benefit from it, and rule the entire world simply by his will and whims, and he would be a partner with God in his kingdom, exalted be He above that.

(**Pharaoh said**, "**You believed in him before he gave you permission**."). Did you see this logic? He wants them to seek his permission regarding the matters of their hearts, such as faith, love, and hate... and no human being

In the universe, he has authority over his heart, but it is the logic of tyrants (**This is a deception that you plotted in the city to expel its people from it**. **You will then know**.). By saying this, Pharaoh directs the accusation against the magicians that their belief in Moses was not based on evidence and conviction, but rather it was just a trick and a deception in which they colluded with Moses before, and that the purpose of this collusion was to expel the rulers from Egypt and snatch the kingdom from them. Pharaoh said this, knowing that he was lying in what he said, but he wanted to camouflage the people for fear that they would attack him and believe in Moses, but the people knew that The magicians were deifying Pharaoh and enabling him to take the throats of people in the name of religion. The magicians did not believe except with insight and conviction. People also know that Moses did not meet with one of the magicians, because Pharaoh gathered them from here and there.

(**I will certainly cut off your hands and feet on opposite sides**, **then I will crucify you all together**.). This is the weapon of tyrants in the face of truth. Al-Masoudi said in Muruj al-Dhahab: Muawiyah gathered the people in the year 59 AH to pledge allegiance to his son Yazid, and a man from Azd stood up as a preacher

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and said: If this one dies – pointing to Muawiyah – then this one, pointing to Yazid, and whoever refused, this one – and he shook the sword. Muawiyah said to him: Sit down, you are the one who addresses the people.

(**They said**, "**Indeed**, **we are turning to our Lord**."). Do whatever you want, we do not care about you or your killing, for we are certain of meeting our Lord and His justice. Everyone who believes in meeting God takes this position. Rather, he sees martyrdom as happiness and a means of pleasing and rewarding God. As for those who fear death for the sake of God and evade it, they believe in meeting God only theoretically, but in practice they are disbelievers in it.

(**And do not take revenge on us unless we believe in the signs of our Lord when they came to us**.). Their saying includes a threat to Pharaoh, because it means that you are not taking revenge on us, but rather you are taking revenge on God and His Messenger himself, because we have no sin except believing in God and His Messenger Moses: (**Do they not know that whoever opposes God and His Messenger will have the fire of Hell to abide therein**, **that great disgrace?**) 64 – Repentance.

(**Our Lord**, **pour upon us patience**). In this situation, he praises patience with killing and torture.

Because it is for the sake of God, and they asked God Almighty to grant them this virtue for fear that their nerves would collapse and their resolve would fade if they felt the impact of the sword on their bodies.

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(**We died as Muslims**) You and your Prophet are satisfied with torture and abuse for your sake.

Warn Moses and his people, **verse 127–129**:

(**And the chiefs of Pharaoh's people said**, "**Will you forsake Moses and his people to spread corruption in the land and leave you and your gods?**" **He said**, "**We will kill their sons and keep them alive**." **their women, and indeed**, **We are above them**, **subduer**. (127) **Moses said to his people**, "**Seek help from God and be patient**. **Indeed**, **the earth belongs to God**. **He makes it inheritable to whomever He wishes of His servants**." **And the outcome is for the righteous**. (128) **They said**, "**We were harmed before you came to us**, **and after you came to us**." **He said**, "**Perhaps your Lord will destroy your enemy and make you your successor**." **the earth and see how you do** (129))

Meaning:

(**And the chiefs of Pharaoh's people said**, "**Shall I warn Moses and his people to spread corruption in the land?**"). After that terrible scene in which Moses was victorious was revealed, and Pharaoh was exposed, Moses went on calling for the worship of God alone, and his evidence is what happened yesterday between him and the magicians, and a large group gathered around him, so the nobles among Pharaoh's people feared that the situation would change, and the circle would turn against them and their master, so they incited him against Moses, and said: How long will you remain silent about Moses, and allow him to spread corruption in the land? By spreading corruption on earth, they want people to worship God alone, which leads to their tyranny and the tyranny of Pharaoh.

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(**And he will leave you and your gods**). This statement by the people of Pharaoh indicates that he had gods that he worshiped, and it contradicts on its surface with Pharaoh's saying: I have not known of you any god other than Me. I am your Lord, the Most High. The interpreters have given answers, the most likely of which is that Pharaoh had gods whom he claimed to be the beloved son of, and that he derived his wisdom and authority from them. So his saying: I have not known of you any god other than Me means that there is no ruler of the Egyptians in the name of God and Lord except Him alone, with no partner. This meaning is supported by his saying: (**Is not the kingdom of Egypt mine**, **and these rivers flow beneath me?**) 51 Decoration.

(**He said**: **We will kill their sons and spare their women**.). Before the birth of Moses, Pharaoh used to kill the males of the descendants of the Children of Israel, and spare the females. When the nobles of his people incited him against Moses, he responded to them that he would repeat among them his first practice of killing sons and sparing women, until they became extinct. (**And we are over them**, **subdued**). That is, he is capable of them now, just as he was capable of them before Moses.

(**Moses said to his people**: **Seek help from God and be patient**. **Indeed**, **the earth belongs to God**. **He leaves it as an inheritance to whomever He wishes of His servants**, **and the outcome is for the righteous**.). When the children of Israel heard Pharaoh's threat and threat, they were frightened, so Moses (peace be upon him) calmed them down, and commanded them to be patient and trust in God, and he blessed them with victory if they were patient and fearful, because the land and kingdom belong to God, not to Pharaoh, and God is with the righteous.

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(**They said**: **We were harmed before you came to us and after you came to us**.). Pharaoh was persecuting the children of Israel before the coming of Moses, and he persecuted them more deeply after his coming, and when they said that to Moses (**He said**, "**Perhaps your Lord will destroy your enemy and make you your successor in the land**, **and He will see how you do**."). Moses knew with certainty that he would destroy Pharaoh, and that he would grant the children of Israel salvation from him, and would grant them power in the land. He expressed that with hope without certainty, so that they would not rely on his promise. Then Moses (peace be upon him) indicated to his people that the important thing was not that God destroy their enemy and appoint them as successors in the land, but rather that what was important was that they fear God and improve His caliphate in His land, and see whether they would be righteous or corrupt? ..And they have done a lot in the land, where they killed the prophets and reformers before, and established a state after that with no law except the lust for killing and displacement.

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In this year, 1968, a book was published in Israel, called Siyah Lokhamim, meaning "Discourses of the Soldiers." Al-Ahram newspaper translated some of what was stated in it in issue 8/23/68, including:

Whoever cannot avoid killing first destroys a house and blows it up against those in it, it is better for him to stay in his house. The Zionist movement is based on this foundation. When we came to the land of Palestine, there was another people inhabiting it and living in it, and we could not have expected that they would leave their farms and homes to us with consent and acceptance. So we had to kill them to take the house and farm, or scare them with death so that they would flee and leave the house to us. And the farm.

This is the law of Israel, and this is its goal: killing and displacement. It is not just a state like other states, but rather a colonial Zionist armed gang that aims to kill or displace the owners of homes and farms from the Nile to the Euphrates in order to occupy their homes and farms. So what have the Arabs prepared for it? There is no means or solution except the Vietnamese principle that says: Either death, or life, or no Israel killing and displacing, or no Arabs at all as a way to prevent combination.

We have taken the family of Pharaoh, verse 130–133:

(**And We certainly seized the people of Pharaoh with years and a shortage of fruits, so that they might remember**. (130) **So when good comes to them, they say, "This is ours," even if evil befalls them. They accuse Moses and those with him. Indeed, their deed is only with God, but most of them do not know**. (131) **And they said, "No matter what sign you bring to us, that you may bewitch us with it." We are believers in you** (132)

So We sent upon them the flood, and the locusts, and the lice, and the frogs, and blood, as detailed signs, but they were arrogant and were a criminal people. (133))

the language :

To take is to take by hand, and what is meant here is to test. The Sunnah refers to one who is old, and refers to one who is barren. It is said: The people have become young when they become barren, and this meaning is what is meant in the verse. And pessimism flies. What is meant by their birds is their share that was destined for them.

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Parsing:

They fly. Its origin is Taytairun, so the ta was assimilated to the ta', and it refers back to whatever. And with believers, the ba is redundant, and believers are news for us. And verses about the things mentioned.

Meaning:

(**And We certainly struck Pharaoh's family with years and a shortage of fruits**, **so that they might remember**.). Egypt was overflowing with fertility and giving, and Pharaoh bragged about its fertility, saying: (**And these rivers flow beneath me**). Al-Mutanabbi said about its foxes: They are lost and the clusters do not perish. God took it due to the barrenness and hardship of living during the era of Pharaoh Moses, in order to avoid his wrongdoing and respond to the call of the truth.. And in some narrations, if the rulers were generous, he withheld the rain. Whether or not there is a relationship between the governor's injustice and barrenness in general, God punished Pharaoh's family for their injustice so that they might remember before He threw them into the depths of the sea.

(**So**, **when a good deed comes to them**, **they say**, "**This is ours**," **and if an evil befalls them**, **they refer to Moses and those who**

With him) With him. With this logic they explain the events... Whatever good befalls them, they deserve it, because they control the necks of the servants, and everything bad that befalls them is caused by those who call them to the truth. As for God and the nature that God created, it is separate from fertility and barrenness. God responded to them by saying: (**Indeed**, **their bird is with God**, **but most of them**

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do not know.). Their flying is a metaphor for the barrenness that has afflicted them, and that it is by the will of God that all causes end, and for them to fly with the help of Moses is a myth and ignorance.

You ask: Why did he say good by definition and said bad by indefinite?

The answer: It is not far-fetched that defining goodness is an indication that the good of nature, such as fertility and the like, is abundant, and denying evil is an indication that its evil, such as earthquakes and floods, is small.

(**And they said**: **Whatever sign you bring us to bewitch us with**, **we are not believers in you**.). This is a clear admission that they reject the truth, and at the same time an admission of their inability to confront it with argument and proof. The reward for their stubbornness was that God afflicted them with five types of torment:

(**So We sent upon them the flood**) From the rain from the sky, it drowned the crops and destroyed the udders. .1

(**And locusts**) He came after the flood, of course, and ate what was left of their crops and crops. .2

(**And lice**) By adding the Qāf and making the Mīm strong, small animals like monkeys ride on a weak camel, and by opening the Qāf and making the Mīm weak, the well-known qāl is caused, and both of them inflict calamity and spread the epidemic. .3

(**And frogs**) Life spoils them. .4

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(**And blood**). It was said: Their water turned into blood, and they were unable .5 to drink fresh water, and it was said: They were afflicted with the disease of nosebleeds.

And when the punishment befell them, verses 134–137:

(**And when the punishment fell upon them, they said, "O Moses, call upon your Lord for us according to what He has covenanted with you. If you remove the punishment from us, we will certainly believe in you, and we will send my sons with you." Israel (134) Then when We removed from them the punishment for a term they had exceeded, behold, they broke off. (135) Then We took revenge on them and drowned them in the sea. Because they denied Our signs and were heedless of them. (136) And We made an inheritance from the people who were oppressed, the easts of the land and its wests which We had blessed and it was perfected. (137) You have spoken to your Lord, the best, concerning the Children of Israel because they were patient. And We destroyed what Pharaoh and his people were doing and what they used to ascend (137).**)

the language :

Disgrace is deviation from the truth, and from it and disgrace, abandon. And he broke the covenant. And the sea is painful. If it was taken from the throne, it means building, and if it was taken from the arish, it means vineyards.

Parsing:

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If they are then surprised. And our inheritance extends into two objects for the place of the hamza, the first is the people, and the second is the east of the land. He did not make what in the sense of which, and the noun was a hidden pronoun referring to what.

Meaning:

God Almighty mentioned in the previous verse that He tested the people of Pharaoh with five types of torment, and every time some kind of torment befell them, they would plead with Moses to reveal to them His honor before God, and they would make covenants with themselves that if He did, they would respond to the call of the truth. And God Almighty would remove the torment from them for a specified period in order to pave the way for them to repent and establish proof against them, but they would break the covenant and would not fulfill what they said, so God would send down the second torment. They return to supplication and entreaty, and God Almighty returns to revealing them, and so on to the fifth torment, or the fifth experience, and nothing after that except the decisive taking, so God took revenge on them, and threw them into the depths of the sea.

A long time after the drowning of Pharaoh, and the death of Moses and Aaron, David and Solomon (peace be upon him) emerged from the children of Israel, and created a state with borders to the east and west...but it soon disappeared, and the necks of the Israelites were ruled by a victory, then the Persians, then the successors of Alexander, then the Romans.

And We brought the Children of Israel across the sea, verse 138–141:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

(**And We took the Children of Israel across the sea, and they came upon a people who devoted themselves to idols of theirs. They said, "O Moses, make for us a god as they have gods." He said, "You are A people who are ignorant** (138) **Indeed, these are disgraced by what they are in, and what they used to do is vanity** (139) **He said, "Is there other than God? Should I seek your god? And it is He who has favored you over the worlds** (140) **And when We delivered you from the people of Pharaoh. They were afflicting you with an evil torment, killing your sons and sparing your women. And in that was a great trial from your Lord.** (141))

the language :

Go beyond something. He devoted himself to it, persevered in it, and adhered to it. Disavowal and disavowal are destruction, and disavowal is destruction and destruction.

Parsing:

Al-Zamakhshari and Al-Baydawi said: What is in (**As for them**) All to stop working. What they mean in it is something in the sense of the one who is an active subject, and they include a subject and a predicate, and the sentence is a relative of the relative. And they were not doing what was done for vanity. I want to extend it to two objects: the first is the second person pronoun how many and the second is a god, and other than God is an adverb presented by a god.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 2 BY AYATOLLAH SYED AMMAR NAQI NAQVI

(**And We took the Children of Israel across the sea**, **and they came upon a people who devoted themselves to idols of theirs**. **They said**, "**O Moses**, **make for us a god as they have gods**." **He said**, "**You are You are ignorant people**). It was stated in some narratives that Moses spent twenty-three years struggling with Pharaoh for the word of monotheism and the liberation of the children of Israel from oppression. They witnessed the amazing miracles that appeared at the hands of Moses, and finally they saw the parting of the sea with a stroke of Moses' staff, and how he made twelve dry paths out of it for each tribe of the children of Israel with a known path. They also saw how the sea closed over Pharaoh and his soldiers. They watched all of that, and before a period passed in which they forgot what they had seen. Miracles fell on a pagan people who worshiped idols, so they asked Moses to make them an idol to worship. They asked for this, knowing that Moses was the Messenger of God, and that his first mission was to call for monotheism and fight polytheism. They also knew that God drowned Pharaoh and his soldiers because of his polytheism. Some commentators said: If they themselves had taken gods for themselves, the matter would have been less strange than asking the Messenger of the Lord of the Worlds to take They have gods, but what is Israel?

TAFSIR MUSHAF FATIMA ALEFA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

(**Indeed**, **what they are in is disgraceful to these people**, **and what they were doing is void**.). Moses (peace be upon him) began his answer to his people that they were foolish and ignorant, and he continued by telling them that the end of the polytheists and idolaters was loss and destruction.

(**He said**: **Is there a god other than God that I seek of you? And He has favored you over the worlds**.). Its interpretation is given in verse 47 of Surat Al-

Baqarah, Part 1, p. 95. In any case, preferring them over Pharaoh and his people is not considered an honor or a virtue.

(**And when We delivered you from the people of Pharaoh. They were afflicting you with an evil torment, killing your sons and sparing your women. And in that was a great trial from your Lord**.). Its counterpart is presented in verse 49 of Surat Al-Baqarah, Part 1, p. 99.

And We appointed with Moses thirty nights, verse 142–145:

(**And We appointed for Moses thirty nights, and We completed them with ten, so he completed the appointed time of his Lord for forty nights. And Moses said to his brother Aaron, "Put me in the place of my people and make amends." You follow the path of the corruptors.** (142) **And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me that I may look at You." He said, "You will not see Me, but look at the mountain. He settled in his place, and you will see Me. Then when his Lord appeared to the mountain, He caused it to collapse, and Moses fell down dumbfounded. When he woke up, he said, Glory be to You, I have turned to You in repentance, and I am the first of the believers.** (143) **He said, "O Moses, I have chosen you above the people with My messages and with My words, so take what I have given you and be of those who are thankful."** (144) **And We wrote for him in the Tablets of everything an exhortation.**

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And in detail about everything, take it firmly and command your people to take the best of it. I will show you the abode of the transgressors (145))

the language :

Miqat is the specific time at which an action is decided. And succeed me, meaning be my successor after me. The manifestation of something is its appearance by itself or by its effects and evidence. And another fell. He was shocked: unconscious.

Parsing:

Thirty nights is the second object of our promise to delete the genitive, meaning the completion of thirty. And forty nights is related to the deleted part of the Miqat, that is, it is completely forty nights. And Aaron instead of his brother. Dakka is a second object to make it. And they were stunned by Moses. And an exhortation and detail instead of everything in the subject, because everything is an object or in the sense of the object of our books, and because what is meant by everything is the generality of the sermon and the details of the rulings.

Meaning:

(**And We appointed for Moses thirty nights, and We completed them with ten, so he completed the appointed time of his Lord for forty nights**.). Moses (peace be upon him) asked his Lord to send down to him a book by which he would guide people to what they needed regarding the matters of their religion. So God Almighty promised that the book would be revealed to him after thirty nights, and that it would continue to be revealed for ten nights, so that the total from the period of the promise and the period of revelation would be forty nights. He detailed them

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here, and the most beautiful of them is in verse 51 of Surat Al-Baqarah, where he said: (**And when We appointed with Moses forty nights**).

(**And Moses said to his brother Aaron**, "**Leave me among my people and make peace**, **and do not follow the path of the corruptors**."). When Moses (peace be upon him) went, he appointed his brother Aaron as his successor in charge of the Children of Israel, and advised him to take care of their affairs and fix their affairs, and warned him against their nature, which is inclined toward corruption. Recently, their souls had become absorbed in the worship of idols, and Moses said to them: You are an ignorant people, as previously mentioned in verse 138. Aaron accepted the advice willingly, just as a sincere person would accept it from his leader, the faithful advisor.

(**And when Moses came to our appointed time**) Who, Glory be to Him, appointed time to give the Torah (**And his Lord spoke to him**) From behind a veil: (**It is not for a human being that God should speak to him except by revelation**, **or from behind a veil**, **or by sending a messenger**.) 51 Shura (**He said**, "**Lord**, **show me that I may look at You**."). Some scholars said: Moses did not ask to see God for his own sake, but rather he asked for it for the sake of his people. This statement contradicts what Moses said: (**Glory be to You**, **I repent to You**). Whatever it is, Moses asked for the vision, whether it was for his sake or for their sake. We see nothing wrong with this request, for the human soul longs for what is and what will not be, especially for the vision that increases the soul's reassurance and certainty, and Abraham (peace be upon him) asked for something similar to this: (**And when Abraham said**, "**My Lord**, **show me how You give**

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life to the dead." **He said**, "**Do you not believe?**" **He said**, "**Yes**, **but so that my heart may be at ease**.") - 260 Al-Baqarah.

(**He said you will not see me**). Because seeing God with sight is impossible, and we talked about that in detail when interpreting verse 51 of Surat Al-Baqarah, Part 1, p. 102, the section on seeing God. (**But look at the mountain**, **and if it remains in its place**, **you will see me**.). Moses turned to the mountain to see God, and found that he had sunk into the ground, and no eye or trace of him remained. By doing this, God wanted Moses (peace be upon him) to understand that seeing God was impossible for him and for others.. God Almighty made the possibility of seeing God dependent on the stability of the mountain, and it is assumed that it was not stable, so seeing it is impossible and not possible.. This method is under the heading of doing this if the crow turns black, and if the camel gets into the tailor's mouth.

(**When his Lord appeared to the mountain**, **He caused it to collapse**.). That is, when the command of his Lord appeared, exactly as God Almighty says: (**And your Lord and the angel came, rank upon rank**) That is, the command of your Lord has come (**Moses fell down in shock**). He lost consciousness due to the horror of the surprise, so God was kind to him and included him in His mercy, so he recovered

Who cheated him? (**When he woke up**, **he said**, **Glory be to You**, **I repent to You**) My question is your vision (**And I am the first of the believers**) That you are greater than can be seen. What is meant is not that he is the first of the Muslims according to time, but rather what is meant is steadfastness and emphasis on Islam.

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(**He said**, "**O Moses**, **I have chosen you over the people with My messages and with My words**, **so take what I have given you and be among those who are thankful**."). After Moses (peace be upon him) pleaded with his Creator, God reminded him of his blessings, the greatest of which were prophecy and speaking. What is meant by people is the people of his time, as evidenced by his saying: (**With my messages**) God chose many messengers before and after Moses, but singling him out for speaking does not indicate preference, even if it does indicate merit. Sending the faithful spirit to the seal of the messengers and the master of the prophets is the highest and best rank of all.

(**And We wrote for him on the tablets of everything an admonition and a description of everything**.). What is meant by the tablets is the Torah, because it is what was revealed to Moses, and it contains the admonition and details of the rulings. Everything is a general term, and what is meant by it is specific, which is related to the subject of the message, such as sermons and wisdom, and the foundations of belief, such as belief in God, His Messenger, and the Last Day, and legal rulings, such as what is permissible and what is forbidden, so his saying: (**A sermon and detail**) It is a statement and explanation of his saying: (**Of everything**) Because what is intended in detail is to explain the legal rulings. (**So take it firmly**) That is, keep the Torah, and act upon it with sincere intention.

(**And command your people to take the best of them**.). Everything that God revealed in His Book is good, but some of it is better. The Almighty said: (**Whoever assaults you?**) Then he said (**And do good**, **for God loves those who do good**.) 194 Al-Baqarah. And he said: (**Wounds are retaliation**, **so whoever gives them in charity**, **it is an expiation for him**.) 45 table. That is, one who believes in retaliation.

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(**I will show you the abode of the sinners**). That is, circles revolve around the immoral and transgressor. This is what I understood from this sentence before I returned to the interpretations, and after returning to it, I found statements in its interpretation, including that God will show them the home of Pharaoh and his people after their destruction. Among them is that he will show them the land of the Levant, which was at that time under the control of the pagans.

I will ignore My verses, **verses 146–169**:

(**I will turn away from My signs those who are arrogant on earth unjustly**, **and if they see every sign they will not believe in it**, **and if they see the path of righteousness they will not take it**. (146) **And those who deny Our signs and when they meet In the Hereafter, their deeds have become worthless**. **Will they be rewarded except for what they used to do?** (147) **And the people of Moses after him took from their adornments a body calf that had a bellowing pain**. **They see that he does not speak to them nor guide them to a path they had taken**, **but they were wrongdoers**. (148) **And when it fell into their hands and they saw that they had gone astray**, **they said**, "**If only Our Lord have mercy on us and forgive us; we will certainly be among the losers** (**149**)

the language :

Anyone who does not submit to the truth has become arrogant against it. The plural of sweet by adding the ha and tightening the yā is plural of sweet by opening the ha

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and reducing the lam. And the bellowing is the sound of cows. He fell and fell into his hand as a sign of remorse.

Parsing:

Flesh is a description of a calf, meaning embodied, not drawn in colours. It was said: a substitute for it, and the meaning is the same.

Meaning:

(**I will turn away from My signs those who are arrogant on earth unjustly**.). The arrogant people on earth are those who are stubborn against the truth and do not submit to its authority. His saying: (**Unjustly**) To be clear, it's not a precaution just like (**And they kill the prophets unjustly**). As for the verses of God, the Qur'an sometimes refers to the verses that explain the foundations of the faith and the rulings of Sharia and the like, and sometimes it refers to the arguments and evidence proving divinity and prophecy. If the first is the intention in the verse that we are interpreting, then the meaning is that God Almighty preserves it and protects it from the hand of distortion, just as His saying: (**Indeed**, **it is We who sent down the Remembrance**, **and indeed**, **We will preserve it**.) - 9 stone.

And if it is the second, i.e. evidence and clear evidence, then the meaning is that after the stubborn people turned away from it and refused to listen to it, God Almighty leaves them alone, and does not force them to believe in it completely. This has been discussed several times, including when interpreting verse 88 of Surat An-Nisa, part 2, p. 399, the section on misleading God is negative, not positive.

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(**And if they see every sign they will not believe in it**, **and if they see the path of righteousness they will not take it as the path**, **and if they see the path of error they will take it as that path**. **Because they denied Our signs and were heedless of them**.). This is an explanation of the reality of the arrogant people, and the reason that causes them to be arrogant as well. As for their reality, it is that they are not deterred from wrongdoing, nor are they inclined toward righteousness. As for the reason that necessitates it, it is that God Almighty came to them with arguments and proofs, and asked them to look at them, contemplate them, and act according to them. They refused and insisted on turning away and not looking. If they had responded and studied those evidences, the lesson and consideration would have led them to faith. And recognize the truth, and do not become arrogant and spread corruption on earth.

(**And those who deny Our signs and the meeting with the Hereafter**, **their deeds will be worthless**. **Will they be rewarded except for what they used to do?**). Everyone who does not believe in God and the meeting with his Lord will be among those who will perish tomorrow, and what he used to brag about will go away and multiply in vain as a reward for his disbelief and stubbornness. I liked what some commentators said here, may God forgive him and include him in His mercy, and so I quote it verbatim. He said: Deeds are destroyed, taken from their saying: A camel is destroyed if she grazes on a poisonous plant.

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Her stomach swelled up and then she died. This is a noticeable description of the nature of falsehood that comes from those who deny the signs of God and the meeting with the afterlife. The liar swells up until people think he is great and

powerful, then he spends just as the she-camel that grazed that poisonous plant spends.

(**And the people of Moses after him took from their adornments the body of a mooing calf**.). It was mentioned in verse 142 that Moses (peace be upon him) went to the appointed time of his Lord, and that he appointed his brother Aaron as his successor over his people. It was also mentioned in verse 138 that the children of Israel, after they crossed the sea, asked Moses to make them an idol to worship, for no other reason than because they saw idolaters, and as soon as Moses was absent, they took advantage of his absence. So the Samaritan collected women's jewelry, made a calf out of it, and made it in such a shape that The voice of bulls came out of him, and he said to them: This is your God and the God of Moses, so they rushed to worship him, and Aaron forbade them, but he was not able to turn them away from misguidance, and only a few of them responded to him. Reference to this was made in verse 51 of Surat Al-Baqarah, Part 1, pg. 102. And also we will talk about it... and this verse reinforces what we repeated in the first and second volumes, that Israel is only established on the principle of desires and whims, if it is true that the desires are a principle.

(**Have they not seen that He does not speak to them nor guide them to a path which they have taken and are wrongdoers?**). This is the logic of instinct and reason that refuses a person to worship a god of his own making. But what is the matter with Israel, reason, instinct, and religion?

(**And when it fell into their hands and they saw that they had gone astray**, **they said**, "**If our Lord does not have mercy on us and forgive us**, **we will certainly be among the losers**."). This is the only, first, and last miracle that the Qur'an recorded for Israel as such and in general, apart from the small few among

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them who believed in Moses and remained steadfast with him until the end. Some commentators have inferred from the repentance of the Children of Israel that there was in them at that time a remnant of readiness for goodness, and then this remnant disappeared, and no trace of readiness for goodness remained in them. This demonstration is not far away, and verse 74 of Surat Al-Baqarah refers to it: (**Then your hearts hardened after that, so they were like stones, or more hard.**) This particular verse was revealed after the story of the slaughter of the cow, and this slaughter occurred later than their worship of the calf.

And when Moses returned to his people, verse 150–154:

(**And when Moses returned to his people angry and regretful, he said, "How wretched is it that you succeeded me after me. You have hastened the command of your Lord." And he threw down the tablets and seized his brother's head. dragging him to him. Ibn Umm said, "The people have oppressed me and were about to kill me, so do not let the enemies gloat over me and do not place me with the wrongdoing people." (150) He said, "My Lord." Forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of those who show mercy. (151) Indeed, those who took the calf will incur wrath from their Lord and humiliation in The life of this world. And thus do We reward the inventors. (152) And those who have done evil deeds and then repent after them and believe. Indeed, your Lord after them is Forgiving and Merciful. (153) (154) And when Moses' anger abated, he took the tablets, and in their copies was guidance and mercy for those who fear their Lord. (154)**)

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the language :

Regret comes in the sense of anger, including the Almighty's saying: (**When they made us feel sorry**, **we took revenge on them**). It comes in the sense of sadness, and from it (**And he said**: **Oh my sorrow for Joseph**) This is the meaning of the verse. Gloating is joy over calamity, and it only comes from the enemy. And in its copy, that is, what was copied and written from it.

Parsing:

One time Moses was angry, and he was sad the other time. Ibn Umm recited by opening the meem on

That mother and son are in the position of fifteen, and it is read with a kasra on the meem, and the kasra indicates the deleted yā' because the original is oh son of my mother. And those who commit evil deeds are a matter of beginning, and the news is in its entirety that your Lord after them is Forgiving and Merciful. The lam in their Lord strengthens the verb to reach its object, like the vision you express.

Meaning:

(**And when Moses returned to his people**, **angry and sad**). When Moses was on the mountain, conversing with his Lord, the Lord, glory be to Him, told him that his people had worshiped the calf after him, as verse 87 of Taha indicates: (**He said**, "**Indeed**, **we have tried your people after you**, **and the Samaritan has led them astray**." **So Moses returned to his people angry and sad**.) This anger appeared when he said: (**Evil is that you have succeeded me after me**. **You have hastened the command of your Lord**.). He left them in monotheism, and

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when he returned, he found them in polytheism... As for the command of their Lord, for which they had no patience, it was to wait for Moses for forty nights, and this indicates what Moses said to them, as in Surat Taha: (**The covenant was prolonged for you**)? Just as his anger showed in his words, it also showed in his actions (**He threw down the boards and took his brother by the head**, **dragging him towards him**.). A group of scholars said: Moses recited the Torah, in which is the name of God, and took the head of his brother Aaron, who was a good and kind servant, and Moses was infallible, so how did that happen to him? .. After this question, they began to interpret and give reasons.

As for us, we do not interpret or give reasons, but rather we keep the words as they appear, because infallibility does not transform a person from his nature, make him another reality, nor does it rob him of the quality of contentment and anger, especially if it belongs to God, and especially if he was surprised by what Moses (peace be upon him) was surprised with. He spent a lifetime among his people teaching them monotheism and disciplining them in the religion of God, until when he was reassured of their faith, they confronted him. Apostasy and polytheism, without any valid reason.

Others said: Moses was iron, while Aaron was soft. We say: Moses was very determined, strong-willed, and had great self-confidence, and Aaron was far below him, despite his righteousness and prosperity. (**Ibn Umm said**, "**The people weakened me and almost**

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They will kill me, **so do not let the enemies gloat over me and do not place me with the unjust people**.). He means the enemies who worshiped the calf,

because they took Aaron as an enemy, and wanted to kill him when he forbade them from polytheism and worshiping the calf. It is as if he was saying to his brother Moses: Will you be against me with my enemies and your enemies, and take my head and beard in front of them so that they can gloat over me? How can you be angry with me as you are angry with them, when I am innocent of them and their actions, and I took the position of opposing and refuting them, and I did not neglect the advice and warning that I was required to do?

Here Moses (peace be upon him) softened, and the emotion of mercy and brotherhood took hold of him (**He said**, "**My Lord**, **forgive me and my brother and admit us into Your mercy**, **for You are the Most Merciful of those who show mercy**."). He asked forgiveness for himself for his cruelty to his brother, and he asked forgiveness for his brother for fear of his failure to guide them and deter them from polytheism and apostasy. There is no doubt that God responded to the call of Moses (peace be upon him) because he is the Most Merciful of those who show mercy, and because he knew the sincerity of Moses and Aaron.

(**Indeed**, **those who adopted the calf will receive wrath from their Lord and humiliation in the life of this world**. **Thus do We reward the inventors**.). And you ask: This verse indicates, on its surface, that those who adopted the calf have become angry with God and have humiliated them in this worldly life until the day they are resurrected, knowing that they repented and asked God for forgiveness and asked Him for mercy, as stated in the previous verse 149. And God Almighty is the one who says: (**Then indeed your Lord is for those who did evil out of ignorance and then repented after that and made amends**. **Indeed**, **your Lord after that is Forgiving and Merciful**.) - 119 bees. So how can eternal wrath and perpetual damnation befall those who repent of worshiping the calf?

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Some answered that those who worshiped the calf were divided after Moses returned to them into two groups: a group that repented with true repentance, and those whom God had forgiven. There is a group that insisted and continued on polytheism, such as the Samaritan and his followers, and these are the ones upon whom God became angry and humiliated in this worldly life.

It is noted that nothing in the verse indicates this division.. The most appropriate answer is that God knew that the Jews do not repent and will never repent from misguidance and following desires with a sincere repentance, without apostasy after it. This fact is indicated by their nature and conduct, for they were and still are not disdainful of God and conscience, nor are they deterred from misguidance and corruption by any deterrent other than force alone.

A second question: The Jews today have a state called Israel... and through it, humiliation has been removed from them in this worldly life, and this is inconsistent with the apparent meaning of the verse?

The answer: No, and a thousand no, the Jewish state has never been established and will never be established, just as God recorded in His wise book. As for Israel, it is not a state like other states. Rather, it is an armed gang, just like a mercenary army. Colonialism created it to protect its interests and strike the national forces, and it has no state other than the name. We have proven that when interpreting verse 109 of Al Imran, and elsewhere in the first and second volumes of this interpretation, and in the book From Here and There, a chapter: Ba'a. His religion to Satan, and other chapters.

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(**And those who did evil deeds and then repented after them and believed**. **Indeed**, **your Lord after them is Forgiving and Merciful**.). The meaning of the verse is clear, and its counterpart is presented more than once, and the intention of mentioning it after the previous verse is to confirm that whoever repents and repents sincerely, and does not repeat the sin as the Children of Israel do, then God Almighty will have mercy on him and forgive him, whether he is an Israeli or a Quraish.

(**And when Moses' anger calmed down**, **he took the tablets, and in their copies was guidance and mercy for those who fear their Lord**.). Moses is an infallible prophet, there is no doubt about that, but he is a human being who grieves and rejoices, is satisfied and angry. He was overcome with anger when he was surprised by his people's apostasy from the religion of God, and anger left him when his brother Aaron sought his sympathy, and God promised him revenge on the apostates. After Moses (peace be upon him) returned to his normal state, he returned to the tablets that he had thrown down when he was angry, and was reassured of the guidance in them for the one whose heart is open to goodness, and to What mercy it contains for those who fear God's wrath and torment... The wisdom of God, glory be to Him, required that He bestow contentment and mercy on all who obeyed Him out of fear of His vengeance, and that He should inflict vengeance and torment on all who disobeyed Him, relying on His mercy.

It is nothing but your trial. **Verse 155–157**:

(**And Moses chose seventy men from his people for our appointed time**, **and when the tremor seized them**, **he said**:

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My Lord, if You had wished, You could have destroyed them before, and You could have destroyed us for what the foolish among us did. It is nothing but Your temptation, with which You mislead whomsoever You wish, and guide whomsoever You wish. You are our guardian, so forgive us and have mercy on us, and you are the best of forgivers. (155) **And record for us good in this world and in the Hereafter. Indeed, We have been guided to you. He said, "My torment has been afflicted."** (156) **Those who follow The Messenger, the unlettered Prophet, whom they find written in their possessions in the Torah and the Gospel, enjoining upon them what is right, forbidding them from what is evil, and permitting them to do evil. For them are the good things, and He prohibits for them the evil, and removes from them their burden and the shackles that were upon them. So those who believed in him and strengthened him and supported him. And they follow the light that was sent down with it. It is they who will be successful.** (157))

the language :

What is meant by temptation here is torment, and the explanation comes, and guide us to you, meaning we turn to you. The burden is the weight that prevents the bearer from moving. Shackles are an iron plural that binds the hand of the prisoner or offender to his neck. What is meant here is hardship. What is meant by ta'zir is assistance and respect.

Parsing:

His people is in the accusative case, meaning he chose from his people. Seventy objects of choice.

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And a man of discrimination. And if you wish, the effect of "you will" is omitted, meaning "if you will, destroy us." And I destroyed them in response to if, and I am attached to the accusative pronoun in "I destroyed them." And it is negative in some sense, and it is a pronoun referring to trembling. And those who follow the Messenger instead of those who fear.

Meaning:

(**And Moses chose seventy men from his people for our appointed time**.). The commentators have talked at length about this verse, and their statements have conflicted in its interpretation. So they differed in clarifying the meeqat. Is it the meeqat of the revelation of the Torah or something else? They also disagreed about why Moses chose seventy men from his people to go out to the appointed time: Was it because they accused Moses, and said to him: We will not believe in you until we hear the word of God as you heard it, so he accompanied them with him so that they could hear as he heard, or for some other reason? Also, the commentators differed regarding the reason for which God punished them. Therefore, they disagreed: Did the tremor lead them to death, or did it almost break their backs and sever their joints, but did not bring them to death?

There is no reference in the verse to anything that was chosen by a group of commentators, and all it indicates is that Moses (peace be upon him) chose seventy men from his people, to take them to the appointed time of his Lord, and of course this choice was by order of God because Moses only does what he is commanded, and that God sent down the seventy types of torment due to a wisdom that called for it, and we have no proof of setting the appointed time, nor the reason that

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necessitated the choice, nor the torment... Yes. Moses said to God: (**Will you destroy us because of what the foolish among us did?**) It indicates that they did something that necessitated destruction, but it does not explain what they did, and it is not for us to say what we do not know.

(**And when the trembling seized them**, **he said**, "**My Lord**, **if You wished**, **You could have destroyed them before**, **and me**."). Moses chose seventy of the best men from his people, and took them to the appointed time of his Lord, until when they reached it they all perished, and he remained alone... It was a critical situation in which the heart was weakened.

Is there any trick in it? What does he do? Will he return alone to the children of Israel? How would he answer them if they asked him about their men? There is absolutely no refuge from God except in Him, so he pleaded with God to reveal what he was in, and he wished that He would destroy him with them before He brought them to this place.. Then he said, addressing the Most High: (**Will you destroy us because of what the foolish among us did?**) That is, you are too great and too great to do that, because you are forbearing and generous.

(**It is nothing but your temptation**, **with which you lead astray whomever you wish**, **and guide whomever you wish**.). Sedition has meanings, including misguidance and corruption (**O children of Adam**, **do not let Satan tempt you just as he expelled your parents from Paradise**.) 26 Al-A'raf. It is said: This is a tempter, meaning a corrupter. One of the meanings of strife is fighting. It is said: strife the people, that is, fight and fight. Including trial and test (**And thus We tempted some of them with one another**.). Temptation is often used in

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punishment, including verse 25 of Al-Anfal: (**And beware of a trial that will not afflict especially those of you who have wronged**, **and know that God is severe in punishment**.).

This meaning, i.e. torment, is what is meant by temptation in his saying: (**It is nothing but your temptation**) The pronoun she refers to the tremor which was mentioned explicitly and in meaning (**You mislead thereby whomsoever you wish**) God afflicts with trembling, which is torment, whomsoever He wills among His servants, and the meaning is: (**And You guide whomever You wish**) God Almighty removes trembling from whomever He wishes. The general meaning is that God Almighty inflicts torment upon whomever He wishes from among those who deserve it, and deflects it from whomever He wishes from among those who do not deserve it.. Thus it becomes clear to us that his saying: (**It is nothing but your temptation**) Its meaning is related to what came before it and what came after it from the context, and it is not permissible to infer from it that misguidance is from God. How can God mislead a person and then punish him for misguidance? And God does not intend injustice for His servants.. Indeed, Satan is the enemy who leads astray, and your Lord is sufficient as a guide and helper. (1).

(**You are our guardian**, **so forgive us and have mercy on us**, **and you are the best of forgivers**, **and write for us good in this world and in the Hereafter**. **Indeed**, **We have guided you**.). There is no better translation of this monologue than the words of the Master of Martyrs, Imam Hussein bin Ali (peace be upon him), when thousands surrounded him from all sides, and he was alone and unique, so he sought refuge in his Lord and sought refuge in Him from his enemies, saying:

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(1). See the chapter on guidance and misguidance, part 1, p. 70 of this interpretation, verse 26 of Surah Al-Baqarah.

Oh God, you are my trust in every distress, you are my hope in every hardship, and you are my confidence and support in every matter that befalls me. How many times of distress in which the heart becomes weak, in which resourcefulness becomes less, in which a friend fails, and in which the enemy gloats, you sent it down to me, and his complaint to you was a desire from me to you for someone else, so you relieved it from me and revealed it, for you are the guardian of every blessing, the owner of every good deed, and the end of every desire.

(**He said**: **My torment befalls whomever I wish**) Who deserves to be punished, because the will of God does not take place except with truth and justice, and there is no tampering or injustice in the sight of God. Al-Razi said: He recited Al-Hassan, and he who did evil with evil is afflicted with it, not with evil, and Al-Shafi'i chose this reading.

God's mercy is good for Satan:

The Qur'an refers to God's mercy for His care and His reward, and the meaning of His care, may He be glorified, is that all existing beings, even Satan, lack Him, Glory be to Him, in their survival and continuation, just as they lack Him in the origin of their existence, and that He is the one who provides them with survival in every moment of their continuation in existence, such that if He abandoned them for the blink of an eye or less, it would not be a mentioned thing. The clearest explanation for this mercy and care is verse 45 of the Qur'an. Surat Fatir: (**If God were to take**

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people to task for what they have earned, **He would not leave a single animal on its back**.).

This mercy is what is meant by the Almighty's saying: (**And My mercy encompasses everything**) Even the damned devil. As for mercy in the sense of reward, God Almighty grants it to those who believe and fear God, and He referred to it by saying: (**So I will write it for those who fear**) Sins, and they comply with God's commands and prohibitions (**And they pay zakat**) He mentioned zakat without praying, because a person becomes arrogant if he sees himself becoming wealthy. (**And those who believe in Our signs**, **those who follow the Messenger**, **the unlettered Prophet**.). That is, the mercy of God, which is in the sense of reward, is only attained by those who fear God, give money out of love for Him, and believe in the prophecy of Muhammad (PBUH) if his message is conveyed to him... Money is specifically mentioned for what we have indicated, and because the talk is about the Jews, and money is their Lord, besides whom there is no god, and God described Muhammad (PBUH) in this verse with the following qualities:

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1. (**The unlettered Messenger**, **the Prophet**) Illiteracy is a description specific to him, and the prophets noted that because of his illiteracy, he brought people out of darkness into light, and influenced the lives of nations in every era and Egypt.

2. (**Which they find written among them in the Torah and the Gospel**.). See the interpretation of verse 146 of Surat Al-Baqarah, Part 1, p. 233. And the paragraph: Are all the prophets Eastern? Part 2, p. 492, verse 163 of Surat An-Nisa.

3. (**He commands them to do what is right and forbids them to do what is wrong**.). See Part 2, pp. 123 and 132, verses 104 and 110 of Al Imran.

(**And He makes lawful for them the good things and forbids for them the evil ones**.). 4

(**And He will remove from them their burden and the shackles that were upon them**.). 5 The heavy burden that prevents movement, and what is meant by shackles is hardship... God forbade the Children of Israel some of the good things that He referred to in verse 146 of Surat Al-An'am, and the law of Moses was severe and arduous, to the point that the repentant among the Children of Israel would not have his repentance accepted unless he killed himself: (**So repent to your Creator and kill yourselves**.) 54 Al-Baqarah. God said to the Children of Israel who met Muhammad (PBUH): If they converted to Islam, then the good things that were forbidden to them would be permissible for them, and the hardship of obligation would be removed from them, because Muhammad was sent with the easy and tolerant Sharia.

(**Those who believed in him**) What is meant is the Jews and others who believe in Muhammad (PBUH). (**And they comforted him**) They helped him in his calling, and respected him for his greatness (**And they supported him**) On his enemy (**And they followed the light that was sent down with him**) That is, they acted according to the Qur'an (**These are the ones who are successful**) In this world and the hereafter.

The Messenger of God to you all, verse 158–159:

(**Say, O people, I am the Messenger of God to all of you. To Him belongs the dominion of the heavens and the earth. There is no god but Him. He gives life and causes death. So believe in God and His Messenger, the Prophet. The illiterate**

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He who believes in God and His words, and follow Him that you may be guided. (158) **And among the people of Moses were a nation who were guided by the truth, and in it they were just**. (159))

Parsing:

All of them are from the Messenger. The one who has the predicate of a deleted subject, i.e. the one who has the property, etc. Abu Al-Baqa said in the book Al-Imlah: It is not permissible for the one to be a substitute or an attribute of the Messenger of God because there are two separators, namely to you and all of them. There is no god, there is no omitted predicate, the meaning of which is "existent" except Him, and it is a substitute for the pronoun hidden in "existent".

Meaning:

(**Say**, **O people**, **I am the Messenger of God to all of you**.). This verse is a Meccan surah, and it denies those who said: When Muhammad was weak, he said: I am the Messenger of God to the people of Mecca and those around it, and after he became strong, he said: I am the Messenger of God to all people. We responded to these people with definitive responses when interpreting verse 92 of Surat Al-An'am.

(**To Him belongs the dominion of the heavens and the earth**. **There is no god but Him**. **He gives life and causes death**.). This verse and many other verses confirm that there is no intermediary between God and His servants, and that sovereignty and command belong to God alone. So Muhammad, even though he was sent to all people in every time and place, the most honorable of creation, the seal of the prophets and their master, yet he does not own anything for himself,

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much less that he can rule for others: (**Say**, "**I can do no harm or benefit for myself except what God wills**.") - 49 Yunus. This meaning has been repeated in many verses, and the intention is to inform Muslims of the truth of Muhammad (PBUH) and that he is a human being like them, so that they do not exaggerate about him, as Christians exaggerated about Jesus Christ (PBUH). The word "There is no god but God and Muhammad is the Messenger of God," which a Muslim repeats day and night, is sufficient evidence of the purity of Muslims from extremism and their belief that Muhammad does not

He has nothing to do except the message and the notification.

(**So believe in God and His Messenger**, **the unlettered Prophet who believes in God and His words**, **and follow him that you may be guided**.). His saying: So follow him after his saying: So believe in God and His Messenger, is evidence that mere faith is of no use unless it is accompanied by an implementation of the Book of God and the Sunnah of His Messenger. See the paragraph No faith without piety, vol. 1, p. 314, verse 212 of Surat Al-Baqarah.

Between Zionism and Judaism:

(**And among the people of Moses were a nation who were guided by the truth and were just in it**.). Al-Razi said: They disagreed about when did this nation occur? At what time was it? It was said: They are the Jews who believed in Muhammad (PBUH), such as Abdullah bin Salam and Ibn Surya.. And it was said: They are a people who remained steadfast in the religion of Moses, and did not distort it as did other children of Israel who introduced heresies.

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We tend to believe that these people existed during the time of Moses, then they became extinct, as God Almighty says: (**From the people of Moses**) As for Ibn Salam and Ibn Suriya, neither they nor ten people like them can be called a nation or a sect. In any case, the Qur'an has described the Jews with all ugliness, and has attached shame and shame to them and their history in many of its verses. Although his saying indicates: (**From the people of Moses**) On the one hand, it indicates that every rule has anomalies, and it is obvious that the rare anomaly does not contradict the rule, but rather confirms it?

Aside from the Wise Qur'an and its verses, is corruption and misguidance far from the nature and conduct of the Jews? Are the Jews free from error and fabrication? Rather, is there only one gesture in the history of the Jews and nothing else that brings goodness:.

Someone might say: Corruption and misguidance are a necessary description of Zionism because it is a racist, fascist political movement that aims to serve colonialism and its spread. As for Judaism, it is a religion like any other religion! ..

We answer first: We do not know that the source that inspired this difference were the Jews themselves

To ward off the shame and shame that has been attached to them and their ancient and modern history in general. See the paragraph: The Zionists colluded with the Nazis in the interpretation of verse 64 of the Table.

Second: Assuming that there is a difference between Jews and Zionism - and this is a questionable assumption - are Jews in general satisfied or dissatisfied with Zionism, which created an armed gang in the name of Israel that aims for nothing but

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protecting the interests of colonialism and striking the forces of liberation? ..And why did the Jews support this Zionist gang, supplying it with money and lives, and volunteering in the thousands, male and female, in the war of June 5, 1967, after they had been trained and trained to use infernal weapons? Then, do not the Jews believe in religion and belief that they are the chosen people of God, and that God is biased with them against all people, and that He has forbidden their blood, and has made permissible for them the blood of all humanity, and that they have established their laws and systems on this basis, and the implementing force is the gang of Israel?

Moreover, Judaism, as a religion that descended from heaven to Moses (peace be upon him), has disappeared and its people have been annihilated, and no survivors of them have remained, just as other religions have been annihilated, and today's Jews are Zionists except for those who are abnormal, and the abnormal - as we presented - cannot be measured against.

And We divided them into twelve tribes, **verse 160–162**:

(**And We divided them into twelve tribes of nations**, **and We inspired to Moses**, **when his people asked him for water**, **to strike the stone with your staff**, **and twelve rose from it**. **Our Eye; every people has known their drinking place**, **and We have shaded them with clouds and sent down to them manna and quails**. **Eat of the good things We have provided for you**, **and they have not wronged Us**, **but they were They wrong themselves**. (**160**) **And when it was said to them**, "**Dwell in this town**, **and eat from it wherever you wish**, **and speak humility**, **and enter the gate prostrate**. **We will forgive**." **For your sins**

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(161) **We will increase the doers of good**. (161) **But those who did wrong among them changed words other than those that had been said to them, so We sent down upon them a punishment from heaven because they were wrongdoers**. (162))

the language :

Grandparents: The child is born, whether male or female, and the daughter's child is more likely to be born compared to the son's son's grandson. And We cut them into pieces and separated them. Ascites is asking for water for irrigation. And the explosion. Manna is a white substance that descends from the sky. Quail is a bird that resembles a quail.

Parsing:

Twelve second objects of our section, because it means "we became", and the distinct is deleted, meaning twelve groups, and for this reason the ten are feminine. And asteeth instead of twelve, there is no distinction because it is plural, and the distinction for a complex number is singular. And nations are an attribute of tribes. And I multiply in the sense of meaning because what comes after that, which is the most multiplicative interpretation of what We revealed. And a hittah is a predicate for a deleted subject, i.e. our command is a hittah. And we forgive the assertion in response to the command, which is, "Say and enter."

Meaning:

(**And We divided them into twelve tribes into nations**.). That is, We divided the children of Israel into twelve groups, and each group belonged to one of the

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twelve tribes of Jacob, son of Isaac, son of Abraham. He had 12 sons, and each one had descendants.

(**And We inspired to Moses**, **when his people asked him for drink**, "**Strike with your staff the stone**," **and twelve springs sprang from it**. **Every people knew their drinking place**.) Its counterpart is presented in verse 60 of Surat Al-Baqarah, Part 1, p. 111.

(**And We shaded them with clouds and sent down upon them manna and quails**. **Eat of the good things We have provided for you**. **They did not wrong Us**, **but they wronged themselves**.). A similar example was previously mentioned in verse 57 of Surat Al-Baqarah, vol.1, p. 106.

And he said: (**And when it was said to them**:) Until he said: (**They are unjust**) Mentioned with interpretation in Part 1, p. 108, verses 58-59 of Surat Al-Baqarah.

And ask them about the city, **verses 164–166**:

(**And he asked them about the town that was by the sea**, **when they were transgressing on the Sabbath**, **when their whales came to them on the day of their Sabbath according to law and on the day not**. (163) **And when a nation of them said**, "**Why do you advise a people? It is God who will destroy them or punish them**." **a severe punishment**. **They said**, "**Excuse me to your Lord**, **and perhaps they will beware**." (164) **But when they forgot what they had been reminded of**, **We saved those who forbade evil**, **and We seized those They were wronged with a miserable punishment because they were**

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defiantly disobedient. (**165**) **But when they disobeyed what they were forbidden**, **We said to them**, "**Be apes**, **despised**." (**166**))

the language :

The city of the sea, that is, on its shore. They transgress, i.e., they transgress God's rule. It is clearly visible on the surface of the water. Excuse and excuse have the same meaning. And very miserable. And disobedience. And they are humble and humble.

Parsing:

Legally a condition of whales. Sorry for the news of a deleted topic, i.e. our sermon, sorry. And wretched is an adjective for torment.

Meaning:

(**And he asked them about the town that was near the sea**.). The speech is addressed to Muhammad (PBUH), and the village is omitted in the genitive, meaning the people of the village, and the pronoun "they" in "and ask them" refers to the Jews of Medina who were contemporary with the Messenger of God (PBUH), because this verse was revealed in Medina to confront the Jews with it, and it was included in the Meccan surah as a continuation of the talk about the Jews. God Almighty did not mention the name of the village, and it was said: It was on the shore of the Red Sea.. In any case, it is known to the Jews whom the Prophet asked about it. As for the motive for This question is due to two things: The first is for the Prophet to confront the Jews of Medina, saying that they denied his prophecy, while they were certain of it in themselves, because he had told them much of the history of their ancestors, including the story of the people of the village that was by the sea,

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knowing that he had not read it in a book, nor heard it from anyone, so it is – then – nothing but a revelation from God… The second matter: for the Prophet to alert them that they are arrogant and opposed to the truth, and that this stubbornness of theirs is not strange to The nature and behavior of the Jews, but it is their habit and practice since ancient times.

The evidence is the story of the people of that village, which he referred to when he said: (**When they transgressed the Sabbath**, **when their fish came to them on the day of their Sabbath according to law**, **and on the day when they did not take the Sabbath**, **it would not come to them**. **Thus We tried them because they were defiantly disobeying**.). This story can be summed up by the fact that God forbade the Jews to work on the Sabbath, including fishing, and in order for God to treat them like a laboratory for their condition, and to show them to the public as they really were, He would send them whales to them in abundance that were visible on the face of the water on the Sabbath, and forbid them from them on all other days. A group of them came up with a trick by which they would allow what God had forbidden, so they dug grooves and paths connected to the water through which the whales entered the grooves and could not get out. They would take it on Sunday and say,

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We hunt on Sunday, not on Saturday, so a group of them denounced them, rebuked them from this fraud and manipulation of religion, and warned them of God's punishment and torment, but they did not learn.

(**And when a group of them said**, "**Why do you admonish a people? God will destroy them or punish them with a severe punishment**."). That is, a group of

the Children of Israel also said to the group forbidding evil, saying to them: What is the benefit of you forbidding the disobedient, and warning them, as long as they do not stop and do not warn?! Leave them.. God will eradicate them from the last of them from this earth, or leave them with a painful torment. The Community for the Promotion of Virtue said: (**Excuse me to your Lord**, **and perhaps they will be righteous**.). That is, We forbade them from evil so that God would know that we oppose them and hate their actions, and at the same time we hope that they will benefit from our prohibitions and our admonitions.

(**Then when they forgot what they had been reminded with**, **We saved those who forbade evil**, **and We seized those who wronged with a wretched punishment because they were defiantly disobedient**.). The pronoun "forgot, remembered, wronged, and committed evil" refers to the disobedient, and the pronoun "forbid" refers to the group of enjoining good and forbidding evil. God described the disobedient as transgressors because they disobeyed the command of their Lord, and as oppressors because everyone who disobeyed the command of his Lord is unjust to himself. The meaning is that God Almighty took the sinners for their sin and saved those who were obedient to their obedience.

(**Then when they rebelled against what they were forbidden**, **We said to them**, "**Be apes**, **despised**."). God Almighty punished those disobedient people by transforming them into the form of monkeys, and according to one narration, they remained like that for three days, then they perished, because the transformed person does not live longer than this period, and nothing of his kind is born to him.

She asks: It has been the law of God that the guilty person does not accept his sin in this world with the testimony of his conscience and eyes, in addition to the Almighty's saying: (**If God were to take people to task for what they have**

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earned, **He would not leave a single animal on its back**.) - 45 Fatir. How did he punish those who disobeyed him in hunting whales, and left rivers of innocent blood in Palestine and Vietnam, and before them the Congo and Japan, and many others that cannot be counted?

The answer: Yes, the Almighty's Sunnah has established that the guilty person will not be held accountable for his sin in this life, no matter how great it is. If he did, he would not have distinguished the bad from the good, and he would not have abandoned it.

Evil is a virtue, because the abandonment was motivated by fear, not out of love for good, or hatred for evil.. But the wisdom of God Almighty required that he exclude from this Sunnah the miracles of the prophets, and the response to their supplications regarding the people of disobedience and corruption, due to their dignity before God, and to prove their prophethood.

The scholars of interpretation said in the interpretation of verse 78 of Al-Ma'idah: (**Those of the Children of Israel who disbelieved were cursed on the tongue of David and Jesus, son of Mary, because they disobeyed and transgressed**.). They said: David (peace be upon him) cursed the people of Elah from the Children of Israel when they transgressed and hunted during their Sabbath, and he said: Oh God, clothe them with a curse like a robe, so God turned them into despicable apes. So, the reason for the monster of fraudulent fishermen is the supplication of the Prophet David, and no prophet in this era calls out for those who shed blood and plunder the capabilities of peoples... Whatever it may be, we believe in the justice of

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God, and that truth does not go to waste with Him, and that man is rewarded for his deeds, no matter how long it takes, but he who is afraid of missing out hastens.

The Jews and the evil torment, **verse 167**:

(**And when your Lord gave permission to send forth upon them until the Day of Resurrection someone who would inflict upon them an evil torment**. **Indeed**, **your Lord is swift in punishment**, **and indeed**, **He is Forgiving and Merciful**. (**167**))

the language :

The call to prayer comes from the call to prayer, which is the notification. And he tastes them, meaning he tastes them.

Meaning:

The Qur'an spoke for a long time about the Children of Israel, about their disbelief, their corruption on earth, and their rebellion against the truth, and we spoke a lot about them according to the verse mentioned.

Al-Hakim, and we mentioned dozens of examples from their biography as an explanation and application of the Qur'anic text regarding them, but here is a question that may rise to the level of confusion and doubt about this verse: (**And when your Lord gave permission to send forth upon them until the Day of Resurrection someone who would inflict upon them the worst of torment**.).

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Regarding verse 112 of Surah Al Imran: (**Humiliation has befallen them wherever they are**.). We answered this question in the second volume, page 134, when interpreting verse 112 of Surat Al-Ma'idah, and we also answered it in another way shortly when interpreting verse 153 of the surah, which we are still interpreting, and we refer here to the answer briefly… God had previously given power over the Children of Israel to the Pharaohs, then the Babylonians, then the Persians, then the successors of Alexander, then the Christians.

It is interesting what was stated in the interpretation of Al-Bahr Al-Muhit that a group of Christians were captured and sold the Jews in their country to a neighboring country… Finally, the Jews fled from humiliation and punishment as refugees to the Arab lands, where they lived in safety, but they broke the covenant they had given to the Messenger of God (may God bless him and grant him peace), and he killed some of them, and Omar ibn Al-Khattab evacuated the remaining remnants, so they were dispersed in the east and west of the land, distributed with the minorities as dependent and independent. They hear orders and obey submissively.

Finally, the Jews realized that they would not have a name of note unless they were loyal to colonialism, and for this reason they sold themselves to every powerful colonizer whose conspiracies and machinations they would carry out. In our days – we are now in the summer of 1968 – some countries discovered that the colonizers had instructed the Jews of Eastern Europe to make attempts aimed at making this country follow the colonialists' leadership, and the Jews began to implement the plan, but they were exposed before it was completed and they almost ran the world over. To a third war. According to this plan, the plan of peoples' path in the journey of colonialism, the colonists created an armed gang of Jews on the land of Palestine, and called it the State of Israel.

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Every rational person wonders: Is it correct to call Israel a state in the correct sense, knowing that if colonialism abandoned it for one day, it would cease to exist? Is there a country in the entire world that is not recognized by one of its neighboring countries? And if

Israel was a state in the true sense, so why does it establish its relations with its neighboring countries and peoples on the basis of treachery, aggression and expansion?

The state is truly not treachery and a weapon, but rather it is, above all, an entity based on peace, a system based on the foundation of truth, and values that distance it from racism and fanaticism. Israel's military entity is based on war, its system is non-stop aggression, and its racist Zionist values are hatred, deceit, and treachery. The English writer Christopher Marlowe said in the play The Maltese Jew: Imagining the possibility of living with the Jews is a form of madness, and there is no cure for their souls except the sword. Al-Batar. Is it possible that the Arabs are told to live in peace with the Jews, or that the Jews are dear because among them is an armed gang called the State of Israel that kills and displaces hundreds of thousands with the support of colonialism? Yes, if piracy is glory and vice is glory, then the Jews are at the height of glory and glory.

Therefore, only God knows the next step, and the rational person is not deceived by appearances, nor does he anticipate events.

(**Indeed**, **your Lord is quick in punishment**) For those upon whom the word of torment has been imposed (**And indeed**, **He is Forgiving and Merciful**) For the one who gives up his sin and repents.

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And We tested them with good deeds and evil deeds, verse 168–171:

(And We divided them into nations in the land, some of them were the righteous and some of them were less than that, and We tested them with good deeds and evil deeds that they might return. (168) So he succeeded those after them. Successors who inherited the Book, they take the offer of this lowest and say, "We will be forgiven." And if an offer like it comes to them, they will take it. Have not they been punished? The covenant of the Book is that they should not say about God except the truth and study what is in it. And the Hereafter is better for those who

(169) And those who hold fast to the Book and establish prayer. Indeed, We do not waste the reward of the righteous. (170) And when We cleared the mountain above them. (171) It is as if it were a canopy and they thought that it was falling upon them. "Take what We have given you firmly and remember what is in it that you may become righteous. (171))

the language :

And We divided them into nations, that is, We divided them into groups. Behind it, with the lam silent, there are evil people who follow it, and with it open, there are good people. By opening the letter, he presented something that is fleeting and has no stability. What is meant by the lowest here is the world. They studied what was in it and read what was in it. They hold the book and act according to it. Al-Nataq means removing something, and what is meant here is raising the mountain above them after removing it. The canopy is singular and its plural is shades and shades, and everything that shades you from a roof and the like is a canopy with the ḍāḥ added.

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Parsing:

It is permissible to express "nations" as a second object, provided that "we cut them off" in the meaning of "we became them," and you may express it as an adverb, provided that "we cut them off" in the meaning of "we divided them." Among them are the righteous, a subject and a predicate, and the like, and among them are less than that, provided that the subject is omitted and without an attribute for it, that is, a people other than that, and the word for that is singular, and its meaning here is plural, that is, without those, because it is used for the singular, the dual, and the plural. And those who hold a subject and a sentence: We do not waste any news.

Meaning:

(**And We divided them into nations in the land**). God dispersed the children of Israel in the land into various groups and groups, with no homeland to unite them and no state to protect them. Zionism tried to establish

They had a state from the Nile to the Euphrates through piracy and assassination, and it imagined that the Israeli aggression would achieve what it wanted, astonished that Israel was based on mines, that one matter would happen after another, and that the fates of creation were in the hands of God alone and not in the hands of Zionism and colonialism.

(**Some of them are righteous and some of them are less than that**.). What is meant by "pure" here is faith. Otherwise, what is meant is non-believers, and its counterpart is presented in verse 159 of this Surah (**And We tested them with good deeds and evil deeds so that they might return**.) What is meant by good

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deeds is health and prosperity, and bad deeds are the opposite of them, and the purpose of their fluctuation between blessings and hardships is for them to come to their senses and repent to their Creator.

(**Then there succeeded after them successors who inherited the Book**. **They take the offer of this lowest and say**, "**We will be forgiven**," **but if an offer like it comes to them**, **they take it**.). What is meant by offering this minimum is forbidden money such as usury and bribery. After God Almighty mentioned that during the time of Moses (peace be upon him) there was a group of righteous children of Israel, and some of them were less than these, he said: These and those left behind descendants who knew what was permissible and forbidden in the Torah, but they used to forbid what God made lawful, and made lawful what He forbade, and they said: God will forgive us, and will not hold us accountable for anything, because we are His children, His beloved ones, and His chosen people.

You ask: Why did God Almighty say: (**And if an offer like it comes to them**, **they will take it**.) After he said: (**They take the width of this minimum**) Even though the two sayings have the same meaning? What is the purpose of this repetition in one verse?

The answer: The purpose is to respond to them that they insist on major sins, and return to them again and again without caring or asking for forgiveness, and yet they say: (**Lana's forgiveness**)? Insisting on minor sins is a major sin, so what about insisting on major sins?

(**Was not a covenant taken from them in the Book**, **that they should not say about God anything but the truth**, **and have they studied what is in it?**). This is a second response to them, and the basis of the response is that they claim to

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believe in God and the Torah, and they have studied it and understood everything in it, and among what is stated in the Torah is that God forgives whoever repents and gives up sin, but whoever insists on it is one of those who will perish. Also, the Torah took a covenant and covenant on everyone who believed in God and in it that he would not slander against God lies and sinners.

Aware of this truth, yet they insist on major sins, saying: God will forgive us.. This is a violation of the covenant and covenant, and a lie against God and a slander: and he who slanders has been disappointed. (**And the Hereafter is better for those who fear**) They do not rush to offer this minimum, nor do they say lies and slander: God will forgive us (**Do you not understand?**) How can someone whose mind is fueled by desires and whose heart is sickened by desires make sense?

(**As for those who adhere to the Book and establish prayer**, **indeed We will not waste the reward of the righteous**.). Those who hold the Book are those who work by it, and hold is the most eloquent of the one who works because he feels seriousness and firm determination to work, and he established the prayer for holding out of sympathy for the specific with the general, because of a secret in the specific that required it to be stated specifically, and the verse is an attack on the Jews who believed in the Torah, but did not implement its provisions, and it is also an attack on everyone who belongs to a religion and neglects its rulings, especially prayer, which is the pillar of the religion... but it is according to the people of God. This generation is on the margins because religion is the same for them.

(**And when We raised the mountain above them as if it were a canopy**, **and they thought that it was falling upon them**: "**Take what We have given you**

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firmly, **and remember what is in it that you may become righteous**.”). God raised the mountain above the Children of Israel as if it were a roof or a cloud that would shade them, and He commanded them, in the shadow of this miracle and this intimidation, to fear God.. But Israel is Israel.. Its counterpart is presented in Surah Al-Baqarah, verse 63, vol. 1, p. 119.

Am I not your Lord? Verse 172–174:

(**And when your Lord took from the children of Adam from their backs their offspring and made them bear witness against themselves**, “**Am I not your Lord?**” **They said**, “**Yes**, **we bear witness**” **lest you say On the Day of Resurrection**, **indeed**, **we were heedless of this**. (172) **Or do you say**, “**We only associated our fathers before**, **and we were offspring after them**. **Will you destroy us because of what he did?**” **The invalidators** (173) **And thus do We explain in detail the verses**, **and perhaps they will return** (174))

the language :

Appearance is the plural of appearance, and it is well known. The offspring are the human lineage, males and females.

Parsing:

From their backs instead of including from the sons of Adam with the return of the preposition, and the meaning is that your Lord took from the backs of the sons of Adam their descendants. And yes, the letter of an answer invalidates the denial. If someone said to you: I do not have a dirham, and you answered him yes, it was an

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acknowledgment of the dirham, and if you answered yes, you are not obligated to do anything, and therefore it was said: If they said: yes in an answer, am I not your Lord, they would have disbelieved. The infinitive case of "that you say" is in the genitive case by adding an object for its sake, which is omitted, i.e. fear of your statement.

The world of the atom:

(**And when your Lord took from the children of Adam from their backs their offspring and made them bear witness against themselves**, "**Am I not your Lord?**" **They said**, "**Yes**, **we bear witness**" **lest you say On the Day of Resurrection**, **we were heedless of this**.). Among Muslims, there is a group that believes in the world of atoms based on this verse, and on some narrations, and the meaning of the world of atoms according to this group is that God, after creating Adam, took out from his loins every male and female who would later exist, from the first Adam until the end of the universe, and gathered them all at once in the form of atoms, then said to them: Am I not your Lord? They said: Yes, you are our Lord. After this confession, He returned them to the loins of Adam. We are with those who believe in the world of atoms if they answer the following questions:

Where did God gather this offspring? Did he collect it on this land or elsewhere? Can this land accommodate all of them? Let us assume that they expanded, because they are in the form of an atom. Was Adam so large that he could accommodate everyone who came out of him directly and through intermediaries until the day they are resurrected? Then do you remember one of the Jams that is greater than the number?

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Sand, does only one remember this speech and covenant that he gave to God verbally? And if he had forgotten him throughout his time, then how can God invoke against him something that he does not remember? This is from the perspective of the mind, that is, some of what is going on in the mind of the rational person.

As for the text of the verse, it indicates the opposite of the world of atom that was taken from the loins of the first Adam, because God Almighty said: (**Your Lord took from the children of Adam**) He did not say from Adam, knowing that the son of Adam is called: Adam, and the first Adam is not called: son of Adam.. And God Almighty also said: (**From their backs**) He did not say from his back. And he said: (**Their descendants**) He did not say: His offspring.. That is, until God said in the second verse: He did that so that no one would invoke against him the polytheism of his fathers, even though the first to associate polytheism has no justification for invoking the polytheism of his father, because it is assumed that his father did not associate polytheism.. And if this indicates anything, it indicates that the covenant was taken from each individual independently after his existence, inevitably, and even after his maturity and realization.

We do not understand the meaning of this covenant taken from man to God Almighty except the instinct and the instinct of preparation that God has placed in every rational person, by which - if he intends to understand and contemplate - he distinguishes between guidance and misguidance, and between truth and falsehood, and by it he is guided to faith in God and His true religion... In a word, every person must reflect on God's signs and signs. Muslims unanimously agreed that the Sunnah of the Prophet is an interpretation and clarification of the Qur'anic verses, and his (may God bless him and grant him peace) saying has been repeatedly proven: Every

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child is born according to his natural disposition, and his parents make him Jewish, Christian, or anthropomorphic. And he said: God says, "I created my servants as hypocrites, then the devils came to them and drove them away from their religion."

(**And let them bear witness against themselves**. **Am I not your Lord? They said**, "**Yes**, **we bear witness**."). Both the question and the answer continue to this day, and until the end of the day, because they are in the language of the situation and reality, just as God Almighty says: (**So He said to it and to the earth**, "**Come**, **willingly or by compulsion**." **They said**, "**We come willingly**.") - 11 separated. (**That you say on the Day of Resurrection**) That is, for fear of saying, or lest you say: (**We were unaware of this**). This is a reference to the monotheism indicated by his saying: (**Am I not your Lord? They said**, **Yes**). There is no explanation or excuse, ever, not in this life or not

In the afterlife, to whom God has granted complete readiness to understand the evidence and clear evidence of the oneness and greatness of God, then he disbelieves and associates polytheists.

(**Or do you say**, "**Indeed**, **our fathers were polytheists before**, **and we are offspring after them**. **Will you then destroy us because of what the false ones did?**"). He imitates a person in things that require specialization, and take years of study, such as medicine, engineering, and so on. As for the innate perceptions that do not cost a person more than alertness and alertness, such as the existence of God and His Oneness, as for these, everything is equal in them... God Almighty has established ample and sufficient proofs of His Oneness, and granted every sane person the willingness to understand it easily, and there is no excuse left for the one

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who apologizes by saying that he is ungrateful or has associated imitation of other invalids. There is no difference at all in the eyes of reason between one who acts intentionally without his knowledge and one who follows falsehood out of ignorance of it and unintentionally despite being able to know it and distinguish it from others.

(**And thus We explain the verses in detail, and perhaps they will return**.) To their minds, which inevitably leads them, with the help of evidence, to the doctrine of monotheism. See the interpretation of verse 41 of Surat Al-An'am, Paragraph of God and Nature, p. 188.

We gave him Our signs, and he broke away from them. Verse 175–177:

(**And recite to them the story of those to whom We had given Our signs. Then he broke away from them, and Satan pursued him, and he was among the misguided**. (175) **And had We willed, We could have raised him thereby, but he persisted in The earth and follows its desires, then his likeness is like that of a dog. Whether you bear him panting or leave him panting, that is like the people who deny Our signs. So tell the stories that they may reflect** (176) **How evil is the example of the people who deny Our signs while their own souls have been wronged** (177))

the language :

News is news that is important. Then he was stripped of it and stripped of it. And lie down to the earth, attached to it, and what is meant here is to rest in the world. Panting with the opening of the lam, and panting with its closure, and their meaning

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is the same, which is heavy breathing with the tongue sticking out due to thirst or fatigue. What is meant by the same here is the adjective.

Parsing:

Bad means miserable, and the subject is hidden and interpreted, for example, in the accusative case of discrimination, and the people is in the genitive case by adding a deleted noun, i.e. like the people, and this deleted is the one that is specific to slander, and it is a subject, and the sentence "bad" is a predicate.

Meaning:

(**And recite to them the story of the One to whom We had given Our signs**. **Then he broke away from them**, **and Satan pursued him**, **and he became one of the misguiders**.). The following letter is directed to Muhammad (PBUH), and their pronoun refers to the Jews. As for the one to whom God gave His signs and he was removed from them, we do not know who he was, and we do not enter into anything that is not stated in the Qur'an and the Mutawatir Sunnah, but storytellers and most of the commentators, or many of them, said: The man's name is Balaam bin Ba'ur, and that he was following the religion of Moses and knew its rulings, then he apostatized. We look at this transmission and others as well with caution, and we are only reassured by the Qur'anic text. This text indicates that God Almighty commanded His Messenger to The Jews tell the story of a man who was knowledgeable about God's religion and His verses. Naturally, the Jewish scholars knew who this man was, then Satan tempted him, so he abandoned his knowledge and religion, and resorted to temptation, so he was one of the perishable deceivers.

(**If We had willed**, **We could have elevated him therewith**) That is, with the knowledge God gave him of His verses, but God did not want him to force him to

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act on His verses by force, because He, glory be to Him, does not deal with people according to His Creator's will.

Which says to a thing, "Be," and it is. Rather, He treats them with the will of advice and guidance, which is expressed by His commands and prohibitions. This is why He left it to the one who was detached from God's signs. He left him freedom and choice, so he chose the immediate over the future. (**But he went to earth and followed his desires**.). The meaning of obligatory immortality, and what is meant by the earth here is the enjoyment of this worldly life, because the earth is its source, and from it are good things and pleasures. The meaning is that this detached person has disobeyed his master and obeyed his desires and is bound to him and will never leave him. Al-Razi said: This verse is the most severe of the verses for those with knowledge. The Messenger of God (may God bless him and grant him peace) said: Whoever increases in knowledge but does not increase in guidance will only increase in distance from God.

(**His likeness is like that of a dog**: **if you put pressure on him**, **he will pant or leave him panting**.). A dog that is panting from thirst or fatigue continues to pant if you rebuke him or leave him, and he is panting in every circumstance. Likewise, whoever adheres to his desire and continues to go astray, whether you admonish him or ignore him, then he is astray in every circumstance. That is like those who deny Our signs. That is, this is the characteristic of everyone who insists on sin... never benefiting from a verse, nor listening to a sermon. God gave an example of a sinner who persists in a panting dog, indicating his meanness and lowliness.

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(**So tell the stories so that they might think**.). That is, tell the Jews, O Muhammad, about the deniers of their ancestors, and what happened to them, like the people of the village that was by the sea, and this slaughterhouse, so that this may be an example for them and a deterrent from disbelieving your prophecy.

(**An evil example is the people who disbelieve Our revelations while they wrong themselves**.). Lying about God and denying the signs of God are both heresies, because the first confirms in the religion what is not of it, and the second denies it what is of it, and this is heresy itself, and every heresy is misguidance and every misguidance is in Hell - then - whoever innovates criticism has wronged himself, as he has exposed it to torment and destruction.

She asks: Whoever distorts the truth out of fear for himself from an oppressor: is he considered an innovator?

The answer: Yes, he is an innovator who deserves to be condemned and punished. There is no doubt about that, because he must fear the wrath of God for distorting the truth, not the wrath of the oppressor for steadfastness in the truth.. Yes, it may be permissible for a person to abandon working with the truth in order to avoid harm to himself.

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Distorting religion by lying to God is absolutely unjustified, regardless of the results.

Whoever God guides is the one who is guided. **Verse 178–181**:

(**Whoever Allah guides is the one who is rightly guided**, **and whoever He leads astray – those are the losers**. (178) **And indeed We have created for Hell**

many of the jinn and mankind for them. (179) **Hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. These are like cattle, nay, they are more astray. It is they who are heedless** (179). **And to Allah belong the best names, so call upon Him by them, and leave those who deny His names. They will be recompensed for what they used to do**. (180) **And among those We created is a nation who guide with the truth. And in it they are just**. (**181**))

the language :

Creation and creation. Atheism is deviation from the right path.

Parsing:

The Lām in Hell is a parable for the final outcome, so Pharaoh's family picked him up to be their enemy. The phrase "they have hearts" is an attribute of many. And in general, they do not understand a characteristic of hearts. Among those whom We have created is an advance news, and a nation that is a delayed origin.

Meaning:

(**Whoever God guides is the one who is guided, and whoever He leads astray – those are the losers**.). Not what is meant

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Whoever God creates guidance in is the one who is guided, and whoever creates misguidance in him is the misguided... No, this meaning is rejected by common sense and intuition... because God is not unjust to His servants, and the Qur'anic

text also rejects it: (**So whoever is guided is guided only for his own soul**, **and whoever goes astray only goes astray for himself**.) - 108 Yunus. How does God Almighty combine the two descriptions of justice and misguidance? Satan is the deceiver: (**He said**: **This is the work of Satan**. **He is a clear misleading enemy**.) - 15 stories. (**And Pharaoh misled his people**).

What we see is that the intended meaning of the verse is that the truly guided is the one who is guided by God, even if he is misguided according to people. There is no doubt that a person will not be among the guided in the divine scale unless he believes and does righteous deeds: (**Indeed**, **those who believe and do righteous deeds**, **their Lord guides them through their faith**.) - 9 Yunus. (**And those who strive for Us**, **We will surely guide them to Our paths**. **Indeed**, **God is with the doers of good**.) 69 Spider. The same applies to the lost person, for he is the one who went astray on the account of God, not on the account of people. In other words, the verse defines the meaning of both the guided and the misguided as being one who is like that in the sight of God, just as Imam Ali (peace be upon him) said: wealth and poverty after being presented to God.

(**And indeed We have created for Hell many of the jinn and mankind**.). Our offspring created us. And God Almighty did not create and will not create anyone with the intention of torturing him. How? Does His Majesty, His Majesty, take pleasure in torturing the weak, who are unable to help and are not guided to a way? In some of what I read, if the Americans wanted to have fun, they would bring a person of color, surround him, and shower him with bullets from their pistols. He would fall to the ground, stumbling in his own blood, and they would send loud laughter. God will not roast people in His fire unless he is naturalized with American or Zionist citizenship. God is exalted above what they describe.

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God Almighty created man for useful knowledge and righteous deeds, and provided him with all the qualifications for that, and gave him the mind that distinguishes between guidance and misguidance, and sent messengers to awaken and guide him, and left him the choice to follow the path that he wanted, because freedom is the foundation of man's reality, and if it was taken away from him, he and inanimate objects would be alike. If he chose the path of guidance, it would lead him to God's satisfaction and reward, and if he took the path of misguidance, then his fate. Hell

It was a bad fate.. Accordingly, the lam in hell is the lam of the end, like the lam in likun, from the Almighty's saying: Then the people of Pharaoh captured him to be their enemy, and like: They gave birth to death and built for ruin.

You ask: God Almighty said: (**I did not create the jinn and mankind except to worship**) And you say: God created man for useful knowledge and good deeds.

The answer is that beneficial knowledge and good deeds are among the best acts of obedience. The narration came: One scholar is better than a thousand worshipers, and a thousand ascetics, and in a second narration: A scholar who benefits from his knowledge is better than the worship of seventy thousand worshipers.

(**They have hearts with which they do not understand**, **and they have eyes with which they do not see**, **and they have ears with which they do not hear**.). Everything that does not fulfill the purpose required of it, its existence and non-existence are the same from this point of view. One of the most important goals intended for the heart is to be open to the evidence of the truth, the eye is to see this evidence, and the ear is to hear it. If these three devices turn away from that and do not benefit from any of the evidence of the truth, their existence is as if they were

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nonexistent. God Almighty said: (**Indeed**, **in that is a reminder for whoever has a heart or listens while he is a witness**.) 37 BC. The heart and hearing exist, yet it is valid to deprive them of existence if they ignore the signs and evidence of the truth. (**Those of all people**) They have hearts, eyes, and ears, but their hearts do not open to the truth, and their eyes do not see its evidence, and their ears do not hear it, so they are like cattle. Rather, they open to the truth, and their eyes do not see its evidence, and their ears do not hear it, so they are like cattle. (**Rather**, **they are more astray**) Because livestock perform the purpose required of them to the fullest extent, and because they are unable to achieve perfection, and are not held accountable and punished, and therefore they innately know their Creator, and the disbelievers do not perform what is required of them, and they are capable of perfection, but they do not do it, and they are held accountable and punished. (**Those are the heedless ones**) About the signs of God in themselves and on the horizons, and about their fate and the shame and torment that will befall them in the afterlife.

Are the names of God accusative or standard?

(**To God belong the most beautiful names**). All of God's names are good, because they express the best meanings

And the most complete of them, and they are all on the same level of goodness, since God does not have multiple states or varying attributes, even according to those who say that His attributes are other than Himself, nor do they have varying actions. Thus, He created the wing of a mosquito and created the entire universe equal to

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Him. Each exists by word. (**Be and it is**) ..And when the meanings are equal, the words are equal because they are a branch, and the branch follows the origin.

(**So call him with it**). That is, remember God, and call Him by any of His names you wish, for they are all expressions that express His exaltation and glorification on the same level, and God has no greater name, nor a name that is not greater, so all that is indicated by it is the greatest of connotations, because the signified is the greatest of all beings. For this reason we do not say with the one who says: God has a special name that is the greatest name, and that whoever knows Him good deeds will be poured out upon him, and miracles will appear at his hand. And it was said. "Allah has ninety-nine names, and whoever counts them will enter Paradise." It is as if God created His Paradise for the authors of language dictionaries, not for the righteous!

(**And leave those who deny His names. They will be recompensed for what they used to do**.) .. Atheism and atheism are the inclination from intention, and the meaning of the sentence is the prohibition from using any word that feels divinity to anyone else, whether that other person is a prophet, a star, an idol, or anything. Also, it is not permissible to use any word that feels other than divinity, such as father and son.

Theologians differed regarding the names of God Almighty: Are they stopgap or standard? The meaning of the tawqifiyah is that His names are based on what is stated in the Qur'an and Sunnah, such that it is not permissible to apply any name to it unless it is stated in a verse or narration, and the meaning of standardization is that any word whose meaning is established in relation to God, then it is permissible to apply this word to it, whether it is mentioned in the Book of God, or not.

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Most scholars are of the opinion that the names of God are suspended. As for us, we permit addressing God and conversing with Him with everything that indicates exaltation and glorification, whether or not there is a mention of Him in the Qur'an and the Hadith, and we only forbid what God has forbidden, in accordance with the principle that says: Everything is permissible, until a prohibition is mentioned in it on the condition of glorification... This is what religious scientific principles and rules require, in addition to the consensus of the nation, ancient and modern, in every time and place, that non-Arabs have the right to express God's essence, attributes, and actions. In their own language.

(**And among those whom We created is a nation who are guided by the truth and do justice to it**.). All people are believers and unbelievers, good and bad, and there is no one who does not know this truth, so what is the purpose of explaining it?

The answer: God Almighty said in the previous verse: Many of the jinn and mankind are destined for Hell (**And indeed We have created for Hell many of the jinn and mankind**.) It is appropriate for him to say here: And a nation among them is destined for Paradise, even if this one is less than that one, as the word "from" implies. He expressed the people of Paradise as those who are guided by the truth, and with it they are equated, indicating that the reason for their entry into Paradise is guidance and justice.

And those who deny Our verse, **verse 182–186**:

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(**And those who deny Our signs – We will certainly bring them back from whence they do not know**. (182) **And my hope is for them**: **Indeed**, **my plot is solid**. (183) **Have they not considered the consequences of their companion? A paradise**. **It is only a clear warner**. (184) **Have they not considered the kingdom of the heavens and the earth and what God has created of anything**, **and that perhaps it has drawn near?** (185) **Whom Allah sends astray**, **there is no guide to him**. **And He leaves them blinded in their transgression**. (**186**))

the language :

Being lured by rank means that God leads them to destruction little by little, just like someone climbing a flight of stairs. Dictation is deadlines and delays. And the plot is deception, and what is meant by it

Here is the hidden plan, such that he does not realize what is being plotted against him until after he loses and lets him down. Paradise is achieved by breaking the stone, and its origin is concealment. The kingdom is the owner who is not owned. Blindness is to the heart, and blindness is to the eye.

Parsing:

My guilt is a strong sentence, and that is why I broke the hamza in. What is a negative interrogative in the nominative case in the beginning, and their accusative is related to a deleted predicate, and the sentence is an object to contemplate, because contemplation is one of the actions of the heart that may be suspended from action. It may be that it is lightened from the heavy noun, and its name is the subject

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pronoun omitted, meaning that it may be, and the accusative infinitive is from being the subject of perhaps, and you may have dispensed with the subject here in the case of the predicate, just as you dispensed with it in your saying, "Maybe you will rise," as if you said: Your rising is near, and similarly, "Maybe you will hate something." The noun is a hidden pronoun that refers to the matter, and the sentence "their time has approached" is the predicate "it was," and the sentence is from "perhaps" and its subject is the predicate "that."

Meaning:

(**And those who deny Our signs – We will bring them back from where they do not know**.). Blessings may continue to befall a person, so he persists in his transgression, deceived by his abundance and wealth, neglecting the hidden things and surprises, until when people say: Blessed is he, the hour of evil surprises him... Abu Sufyan was deceived by the day of Uhud, and said: One day after the day of Badr, until when God's victory and conquest came, he surrendered submissively. Imam Ali (peace be upon him) said: How many people are lured by benevolence towards him, deceived by concealing it from him, and are fascinated by good speech about him, and God has never tested anyone with the like of dictation to him. (**And I hope for them that my plot is strong**). Dictating deadlines and not rushing, and what is meant by God's plot is that He left them deceived by His apparent benevolence, until, when they relied on Him, He took them from where they did not realize: (**Do they think that whatever We provide them with with it of wealth and children**, **We will hasten for them in good deeds? Nay**, **they do not realize it**.) – 57 believers.

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(**Have they not considered that there is no garden in their companion? He is only a clear warner**.). This is how thieves and thugs spread their misleading propaganda against every sincere person at every time and place... Muhammad is crazy, a magician, and a liar, and why? Because he refuses to lie and mislead, and fights banditry and exploitation. The Quraysh slandered Muhammad. They knew who Muhammad was from his inception, until he was over forty years of honorable age, and she recognized in him reason, honesty, and honesty. But she also knew that Muhammad's message was the greatest danger to the sultan of the Quraysh and their tyranny, and for this alone she said: He is crazy. Perhaps he will deceive with this slander those who exploited him and enslaved him. So the Qur'an called them. To contemplate and contemplate the matter of Muhammad (PBUH), who was their companion, and their clan, whom they investigated and experienced. The Qur'an called on them to contemplate: Did they take a hold of him, or did they find a mystery in his mind and character? (**He is only a clear warner**) He explains the truth and warns those who disagree with it, and this is his only sin according to them.

(**Have they not considered the kingdom of the heavens and the earth and what God has created?**). Kingdom is an exaggeration in dominion, and the meaning is that the heavens and the earth and everything in them is subject to His authority, and indicates His oneness, and that no rational person who looks at anything in this existence devoid of any purpose does not believe in God, His books, and His messengers. As for the one who only thinks about his own interests, he is not guided and will not be guided to God or to anything good. (**And perhaps their time has drawn near**.). After God asked them to contemplate and contemplate the creation of the universe and its things, He alerted them to death, the destroyer of pleasures and the divider of groups, and that perhaps they would soon be surprised

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by it, while they were lost in their error. Warn them of this, hoping that they will repent and come to maturity.

(**So in any hadith after it will they believe?**)? The pronoun after it goes back to the Qur'an, and after the Qur'an there is no more complete explanation, nor stronger evidence, so whoever is not convinced by God's evidence will not be convinced by anything. (**Whoever God leads astray**, **there is no guide for him**) We mentioned its meaning shortly when interpreting verse 178 of this Surah (**And He leaves them blind in their transgression**.). That is, God leaves them hesitating in misguidance and gives them a period of time, then He rewards them for what they did, and there is no injustice in this neglect, because it came after the clarification and warning, and after despair of their care and guidance.

They ask you about the Hour, **verse 187–188**:

(**They ask you about the Hour when it will anchor**. **Say**, "**The knowledge of it is only with my Lord**. **None will bring it to light at its time except Him**. **It is heavy in the heavens and the earth**. **It will not come to you except Suddenly they ask you as if you were unaware of it**. **Say**, "**The knowledge of it is only with God**, **but most people do not know**." (187) **Say**, "**I do not possess for myself any benefit or harm**." **Except as God wills**. **And if I had knowledge of the unseen**, **I would have abounded in good**, **and evil has not touched me**. **I am only a warner and give good tidings to a people who believe** (188))

the language :

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The hour in language is a small, unspecified part of time, and customarily it is one twenty-fourth of the sum of the night and the day. What is meant by the hour here is the time during which the world perishes and all creation dies. Its anchor is its confirmation and its occurrence from the anchoring of the thing if it is proven and achieved. And the one who investigates the question.

Parsing:

Ayaan is a noun constructed because it contains the interrogative letter, which is a question about time. Its nominative case is an advance predicate and its anchor is a delayed subject. Suddenly a state of conscience comes to you, returning to the Hour.

Meaning:

(**They ask you about the Hour when it will anchor**. **Say**, "**The knowledge of it is only with my Lord**. **None will bring it to light at its time except Him**."). What is meant by the Hour is the destruction of the universe and the death of the creatures, and He makes it clear, reveals it and makes it apparent, and the blame for its timing is due to the timing, such as establishing prayer until the setting of the sun.. The apparent meaning of the verse indicates that a people asked the Messenger of God (may God bless him and grant him peace): When will the Hour come? So God commanded him to say to them: It is one of the matters that humans cannot know, and that its knowledge is reserved for God alone, and He is the one who reveals it in its limited time. (**It is heavy in the heavens and the earth**) That is, the weight of its impact on the people of the heavens and the earth due to its greatness and severity (**It will not come to you except suddenly**) Without prior notification.

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(**They ask you as if you were unaware of it**.) That is, as if you are as interested in asking about it as they are. The Prophet (PBUH) did not care about knowing the Hour and when it will occur? Rather, he was concerned with working for its sake and warning of it, and linking salvation from its horror with good deeds, and for this reason he did not ask his Lord about it. It was said that a Bedouin asked him: When will the Hour come? The Prophet (PBUH) said to him: What have you prepared for it? With this answer, he wants to make him understand that you are better off asking about what will save you from it, not about its timing and form. If a rational person is afflicted with a disease, he does not ask: How can he die from it? Rather, he asks: What will cure him of it? And God Almighty restored (**Say**, "**The knowledge of it is only with God**.") To confirm that knowledge is limited to the Hour alone, and in preparation for his statement: (**But most people do not know**) That the knowledge of the Hour is with its Creator and no one will know it.

The Prophet and the Knower of the Unseen:

(**Say**, "**I do not control for myself any benefit or harm except what God wills**."). This is the Muslim belief that their Prophet Muhammad is the most honorable of all of God's creation. He does not own anything for himself, let alone owning it for others. This belief in Muhammad (PBUH) is an inevitable result of the doctrine of monotheism.

(**If I had known the unseen**, **I would have abundantly done good and evil would not have touched me**.). The word unseen not only indicates its meaning, but also indicates that the unseen belongs to God alone.

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In addition to this indication, the people closest to his Lord announce to generations that before the unseen he is a human being with no difference between him and other people. Then he is not satisfied with this declaration, but rather infers this with sense and conscience, which is that if he knew the unseen, he would know the consequences of things, so he would proceed with what would have a good outcome, and refrain from what would have an evil outcome, and what would happen to him in this life was bad and hateful.

As an agent, someone says: How can Muhammad not know the unseen, when he is the Messenger who is close to God? Muhammad (PBUH) said by order of God: I am only a bringer of good tidings and a warner to a people who believe. He is the Messenger of God, there is no doubt about that... but the mission of the Messenger is limited to conveying the messages of their Lord to the people, warning of punishment for whoever disobeys, and giving good news of reward to whoever obeys. As for the knowledge of the unseen, and benefit and harm, it is in the hands of God alone... and he singled out the believers for good news and warning, even though they extend to all people, indicating that good news and warning only benefit those who want true faith, but the arrogant do not benefit. He had something with him.

She asks: It was mentioned in the biography of the Prophet (PBUH) and the books of hadiths: that Muhammad (PBUH) told about many unseen things... including his news that the Muslims after him would defeat the Romans and Persians, and that Salman the Persian would have the crown of Khosrow placed on his head, and it was placed... and he also told about the death of the Negus, about the testimony of Zayd bin Haritha, Ja'far bin Abi Talib, and Abdullah bin Rawahah, about Hawab's dogs barking at Aisha, and about Ali bin Abi's fight. He sought the ungrateful, the unjust, and the renegades, and the martyrdom of his grandson, Hussein bin Ali...and many

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other things...so how do you combine his information about the unseen, and his saying: (**Even if I knew the unseen**).

The answer: The unseen of God has no limit or limit, it is the only thing that has no limit, and this unseen is of different types: a type that God withholds from His servants, and does not reveal to anyone, whoever he is, like the Day of Judgment. And a type that can be seen by any of His servants whom He is pleased with, and to which verse 26 of the jinn refers: (**He knows the unseen**, **so He does not reveal His unseen to anyone except those whom He is pleased with – a Messenger**.). And verse 179 of Al Imran: (**It is not God who will make known to you the unseen**, **but God chooses from His messengers whom He wills**.). And a type that all people know about, such as resurrection and resurrection, and heaven and hell.

What is meant by the fact that the unseen belongs to God and with God is that there is no way to know it by experience, nor by the mind, nor by anything except through revelation from Him, the Almighty. And He reveals something of His unseen to whomever He is pleased with from a Messenger, as required by wisdom and the need of the people. The Messenger, in turn, informs them of this unseen as he received it from God. Accordingly, the Messenger's telling of it is not knowledge of the unseen, but rather a quotation from one who knows the unseen, and the difference is far between the source of knowledge and quoting from its source, because The first is an origin, the second is a branch, and there is also a difference between the one who transmits from the one who transmits directly from the original, and the one who transmits from this transmitter.. (**They said**, **Glory be to**

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQVI NAQVI

You, **we have no knowledge except what You have taught us**. **Indeed**, **You are the All-Knowing**, **the All-Wise**.) - 32 Al-Baqarah.

These verses are conclusive evidence of the corruption of what the Sufis say, that the human soul, through some sport, reflects the unseen things. They called this reflection worldly knowledge. I do not know how the Sufis combined belief in God and the message of Muhammad (PBUH) with belief in this worldly knowledge.

Even more astonishing than this is what Ibn al-Arabi said in the third part of the Meccan conquests, chapter 311: Whoever loves God with a pure love can transform himself into any reality he wishes, from an animal, a tree, a stone, or water... This actually happened, because some of the devotees from the people of this order - that is, the Sufis - entered upon a sheikh and turned himself into a palm of water in his hands... And when the sheikh was told: So-and-so entered upon you and did not come out, so where is he? He said to them: This is the water.

It is He who created you from a single soul, **verse 189-190**:

(**It is He who created you from a single soul and made from it its mate to provide tranquility for her**. **When he covered her**, **she bore a light load and passed through it**. **When it became heavy**, **they called upon God**. **Their Lord**, **if You give us what is right**, **we will certainly be of those who are thankful**. (189) **So when He gave them what is right**,

(190) **They have made partners for Him in what He has given them**, **so exalted is God above what they associate with Him**. (190))

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Meaning:

The two verses are not a story about a special incident that occurred between a husband and his wife, as the apparent meaning of the wording suggests, no, but rather they are a story about the human condition as it is, regardless of specific individuals, and the story of this condition or this representation is summed up by the fact that if a person experiences something that he hates, or wants to obtain what he loves, he resorts to God, supplicating, supplicating, and making covenants and covenants with himself. If God grants him what he wants, he thanks him and obeys him, and if God gives him what he wants, he turns away from his covenants. And its covenants, and after this introduction, on the basis of which the two verses should be understood, we proceed to clarify them:

(**It is He who created you from a single soul and made from it its mate so that she might find peace in it**.). The speech in your creation of all people, and the meaning is that you are all, O people, of one thing in terms of race, nature, and race. There is no difference at all between an Easterner and a Westerner, or an Arab and a non-Arab, nor between a black and a white, or a male and a female.. The issue of male and female applies to all races, and is not specific to one race other than another. The Almighty said of the one who said: (**And of everything We created two pairs that you might remember**.) 49 Offspring, and the purpose of this is known to be the preservation of the species, and in addition to this purpose, God Almighty has created for man a pair of his own kind so that each of them may be at ease with the other and be reassured by him, and so that there may be affection and mercy between the two.

(**When it covered it**, **it carried a light burden and passed with it**. **When it became heavy**, **they called on God**, **their Lord**. **If You give us what is right**,

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we will certainly be among those who are thankful.). She was covered by her boat, and in the verb there is a hidden pronoun that refers to the husband and the pronoun "her" to the wife, and she went through it, that is, she continued the pregnancy, did not abort it, and became heavy. It was time to give birth, and at this time both the father and mother turned to God Almighty, and prayed to Him to grant them a good male, that is, a perfect creation and character.

And if God responded and acted, He would give thanks for this blessing in the most complete ways (**So when he gave them good**) As they requested (**They made partners for him in what they gave them**) The pronoun "made" refers to the husband and wife, and the pronoun "his" refers to God, and what is meant by what is given to them is the child they asked for, and the meaning is that when God gave them the child, they said: The credit for it is for the idols and their blessings, and they forgot God and what they had covenanted with Him about. (**So God is exalted above what they associate with Him**) That is, he associates all unbelievers, including this couple. And once again we say: The purpose is to tell the story about the human condition as it is, and not to tell the story about a special incident.

Do they associate that which does not create anything? Verse 191–198:

(**Do they associate with that which does not create anything while they are created?** (191) **And they are not able to help themselves**, **nor can they help themselves**. (192) **And if you call them to guidance**, **no**. **They will follow you – whether you call upon them or remain silent** (193) **Indeed**, **those whom you call upon besides God are servants like you**, **so call upon them and let**

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them respond to you. **If you are truthful** (194) **Do they have feet with which they walk**, **or do they have hands with which they strike**, **or do they have eyes with which they see**, **or do they have ears with which they hear? Say**, "**Call upon your partners**, **and then they plot and do not look back**." (195) **Indeed**, **my guardian is Allah**, **who sent down the Book**, **and He takes care of the righteous**. (196) **And those whom you call upon besides Him**, **no They are able to help you**, **but they will not help themselves**. (197) **And if you call them to guidance**, **they will not listen**, **and you will see them looking at you while they do not see**. (198))

Meaning:

(**Do they associate with that which does not create anything while they create**). Creation and command belong to God, and He alone is the one who says to a thing, "Be," and it is, and everyone other than Him and everything other than Him, including idols, lacks God Almighty in the origin of its existence and in its continuation of existence. (**And they will not be able to help themselves**, **nor will they be able to help themselves**.) Victory, victory, honor, and humiliation are in the hands of God, and idols are stones on which cats and dogs urinate, so they are neither victorious nor victorious. (**And if you invite them to guidance**, **they will not follow you**. **Whether you invite them or you remain silent is equal to you**.). These idols do not create, support or defeat, do not guide or be guided, do not invite anyone, do not respond to anyone's call, and yet they are worshiped!

(**Indeed**, **those whom you call upon besides God are servants like you**, **so call upon them and let them respond to you if you are truthful**.). You polytheists

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have claimed that idols are gods, and that God benefits and harms, gives and withholds, so ask them to see if they will respond to your request? (**Do they have legs with which they walk**, **or do they have hands with which they strike**, **or do they have eyes with which they see**, **or do they have ears with which they hear?**). This is an awakening and a warning to the polytheists that they are better and better than the idols they worship, because they have minds that perceive, eyes that see, ears that hear, feet that walk, palms that strike, and tongues that speak, and idols have none of that, so how did the lowest one become a worshiper, and the most perfect a slave to it?

You ask: The waw is a pronoun for the rational person, so how did the Qur'an use it in reference to idols, when they do not make sense, such as they create, they see, etc.?

The answer: It is used in relation to the rational person and others, including the Almighty's saying: (**O ants**, **enter your dwellings**). And he said: And they all swim in an orbit. But it is most commonly used in rational people.

(**Say**, "**Call your partners**." **Then they plot and you do not notice**.). Say Al-Khattab for Muhammad (PBUH), and wow, pray for the polytheists, and the matter in it is impossible, and your partners, that is, your idols, and the root of Kidon is Kidoni, and the like of it, so do not consider, and the final meaning is that God Almighty is the command of His Prophet.

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To say to the polytheists: If your idols have anything to do with it, as you claim, then I despise them and you, so seek help from them for my plot and retaliation against

me, and do not give me a moment of retaliation, for this is the time for their power and authority.

(**Indeed**, **my guardian is Allah**, **who sent down the Book**, **and He takes care of the righteous**.). After the Prophet (PBUH) challenged the polytheists and their gods, he said to them: You take care of these idols, and I take care of God, who revealed the Qur'an to me, and in it everything is explained. He also takes care of my preservation and guarding. Do your idols have a book? Does she take charge of protecting and guarding you? The result, as everyone knows, was the humiliation of polytheism and polytheists, and the honoring of Islam and Muslims.

(**And those whom you call upon besides Him cannot help you**, **nor can they help themselves**.). This was mentioned in verse 192, and the repetition came because the Prophet (PBUH) challenged the idols to harm him, so it was appropriate for him to point out that they were too incapable of being victorious or victorious.

(**And if you call them to guidance**, **they will not listen**.). Also presented in verse 193 is a repetition of the same thing.

(**And you see them looking at you while they do not see**). This text indicates that idols were just like the statues in churches, and that the pre-Islamic Arabs had a role in the art of sculpture because they made their idols such that the viewer would imagine at first glance that they were looking and seeing.

You ask: Why did God repeat and reiterate in successive, interconnected verses that idols do no harm or benefit, do not support or be victorious, and that they have no hands, feet, eyes, etc., until the verses reached nine, knowing that it is sufficient for all of that to say: They are stones and that is enough.

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The answer: Idolatry dominated the thinking and minds of the Arabs, and was mixed with their souls and blood, because they inherited it from their fathers for generations and centuries, and their belief in it was stronger than their belief in God, with whom they made it a partner. Changing anything of this belief of theirs was not easy, and they would sacrifice life and treasure if someone mentioned it badly, so that required repetition, confirmation, and clarification. And let us assume that one of the men of the church Try

If he removes these pictures and statues, does he suffice with saying: They are leaves and stones, or does he deliver long, symptomatic speeches?

Accept forgiveness and enjoin what is right, verses 199–203:

(**Beware of pardon**, **enjoin what is right**, **and turn away from the ignorant**. (199) **And if some temptation will cause you to escape from Satan**, **seek refuge in Allah**. **Indeed**, **He is All–Hearing**, **All–Knowing**. (200) **Indeed**, **those who fear**, **when a swarm of Satan touches them**, **remember**, **then they will see**. (201) **And their brothers extend them in wrongdoing**, **and then they do not**. **They fall short** (202) **And when you do not bring them a sign**, **they say**, "**If only you had not chosen it**." **Say**, "**I only follow what is revealed to me from my Lord**." **This is insight from your Lord**, **and guidance and mercy**. **For a people who believe** (203))

the language :

Forgiveness is that which comes without cost and hardship, and is a well-known custom, which is doing good. Insulting in language means prodding and nudging,

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and Satan's prodding is his temptation to evil and corruption. And seeking refuge in God is seeking refuge in Him. And touch the injury. Taif is what revolves around a thing and comes to it from all its sides. The meaning of "I chose it" is "I chose it," and what is meant here is "I created it."

Parsing:

If they are perceptive then here is a surprise that does not require an answer. Even if there is no tool for request, meaning hello.

Meaning:

(**Be forgiving**, **enjoin custom**, **and turn away from the ignorant**.). God disciplined His Prophet Muhammad (PBUH) and disciplined him well, and he used to say in his supplications: O God, improve my character and morals, and spare me from evil morals. God answered his supplication and completed the noble morals for him, then sent him to all the people to complete the noble morals for them. Among the verses with which God disciplined His Most Noble Messenger (may God bless him and grant him peace) is this verse. It contains three foundations in Sharia and etiquette, which are:

1 - Forgiveness, which is easy and simple, in which there is no hardship or difficulty, and it is in actions and morals, and it is in wealth in excess of what is needed, and God commanded His Prophet not to make it difficult for people in what He commands them to do and forbids them from doing, and to take the zakat on their wealth for what is in excess of their needs, and this is one of the principles of Sharia law: (**And He has not placed upon you any difficulty in religion**) 78 Hajj, as

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long as it does not burden them with moral hardship, such as forcing one of them to give up his right to his opponent, and not take retaliation for it for himself.

2 - Commanding custom, which is the known and clear good that a person realizes by nature.

3 - And turn away from the ignorant, and they are the ones who cannot be guided by argument and evidence, nor by admonition and guidance. Neglecting them and turning away from them may be more effective in guiding them.

Sheikh Al-Maraghi said in the interpretation of this verse: It was narrated on the authority of Jaafar Al-Sadiq, may God be pleased with him, that he said: There is nothing in the Qur'an more comprehensive for good morals than these.

(**And if some temptation provokes you from Satan**, **seek refuge in God**. **Indeed**, **He is All-Hearing**, **All-Knowing**.). The Prophet gets angry, there is no doubt about it.. But he gets angry for God, even his anger for himself is anger for God.. And perhaps he became angry at the ignorance of the ignorant of those whom God commanded them to turn away from, so his soul moved him to confront him with a word that he deserved, so his greatest teacher, glory be to Him, said to him: If you happen to encounter such a situation, do not let the anger go away in your forbearance, so be patient and seek refuge in God, for He hears you and responds, and He knows the people you will meet. Foolishness and ignorance, and He will reward you for it.

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It must be noted that God Almighty says: (**Or a temptation will make you angry with Satan?**) It is just an assumption of where the conditional is, just as he says: (**If**

you participate, **your work will be nullified**.). Obviously, imposing the impossible is not impossible, and in the second volume, page 75, the paragraph on the prophets and sin, we explained that God Almighty has the right to forbid His infallible prophets from sin, because His prohibition is from the highest to those who are below Him, and no one other than God has the right to command them or forbid them.

(**Indeed**, **when a sect of Satan touches them**, **those who fear Allah will remember**.). There is no human being who is not conflicted by psychological impulses, some of which are emotional, some of which are rational, and some of which are religious. In most cases, religion and reason are defeated by emotion, because it stems from the human being and has been with him since his formation in his mother's womb. Reason lags behind emotion in existence, and it grows through study and experience. As for religion, it came down to tame emotion and restrain it. It is the weakest of factors and emotions... Oh God, unless a person is as convinced of it as he is of himself and his being, such that he does not see a happy existence for himself except with religion and acting according to its rulings. This type of religious people are those whose religion prevails over their inclinations, and they are concerned with the Almighty's saying: (**If a group of Satan touches them**, **they will remember**). That is, if he tempts them

Satan commits disobedience to God, or the soul whispers to them that they should remember what God has commanded them to do and what He has forbidden them. (**Then they will see**) Satan's machinations and self-obsessions, so they refrain from sin, and their religion prevails over their desires.

(**And their brothers extend them in wrongdoing and then they do not fall short**.). What is meant by "brothers" here is the devils, and the pronoun in "their

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brothers" refers to the polytheists mentioned above, and the nominative pronoun "they extend" refers to the devils, and the accusative pronoun refers to the polytheists, and what is meant by "they do not fall short." The devils do not stop supplying the polytheists with temptation and corruption. The summary of the meaning is that the devils are the brothers of the polytheists who do not stop their temptation and misleading.

(**And if you do not bring them a verse**, **they say**: **Why had you not chosen it?**). The polytheists would ask the Prophet for certain signs and miracles out of obstinacy, and if he did not bring them to them, they would say to him: Will you not bring them from your own soul? Are you not a prophet? (**Say**, "**I only follow what is revealed to me from my Lord**.").

That is, say, O Muhammad, to these stubborn people: Yes, I am a prophet, but the prophet does not perform miracles, nor does he invent verses of his own, nor does he suggest them to God, but rather he waits for revelation, and conveys it to his servants.

(**This is insight from your Lord and a guidance and a mercy for a people who believe**.). This is a reference to the Qur'an, and insights are the arguments and proofs by which the rational person sees the truth and distinguishes it from falsehood. After the Prophet (PBUH) said to the polytheists: I only follow what is revealed to me from my Lord, he said to them: My Lord has revealed to me this Qur'an, and it contains clear evidence of my prophethood, and it is a guidance and a mercy for those who want to believe in the truth for the sake of the truth. If you are among its

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students, as you claim, then you must abandon polytheism. And submit, otherwise you are seekers of benefits and masters of goals.

And when the Qur'an verses 204–206 are read:

(**And when the Qur'an is recited**, **listen to it and be silent that you may receive mercy**. (204) **And remember your Lord within yourself**, **with supplication and fear**, **and without aloud**. **Speak in the mornings and the evenings**, **and do not be of the heedless** (205) **Indeed**, **those who are with your Lord are not too arrogant to worship Him**, **but glorify Him and prostrate to Him**. (206))

the language :

Listen to him and listen intentionally. Listening is silence in order to listen. Al-Ghudhu is the plural of ghidwa, which is the morning, and Al-Aasal is the plural of Aseel, which is the evening, and the intention is to continue the remembrance. A frightening state of fear.

Parsing:

Pleading and fearing are two infinitives in the adverbial case from waw, so listen, that is, pleading and fearing. And without being loud, that is, remember your Lord without being loud, and the sentence is a conjunction of and remember your Lord within yourself. And tomorrow is related to remembrance.

Meaning:

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(**And when the Qur'an is recited**, **listen to it and be silent that you may receive mercy**.). When God Almighty mentioned in the previous verse that the Qur'an is insight, guidance, and mercy, He commanded in this verse to listen and listen to it, in order to contemplate the guidance and evidence that it contains. There is no doubt that whoever contemplates the Qur'an and learns from it is worthy of God's mercy and pleasure.

The jurists, with the exception of the Zahiri scholars, agreed that listening to the recitation of the Qur'an is recommended and not obligatory for anyone other than the follower who prays in congregation behind the imam.

They differed regarding the person being led in prayer: Is he obligated to listen and listen to the imam while he is reading the Qur'an during his prayer? A group believed it was obligatory, while others said it was not.

In any case, the matter is in the Almighty's saying: (**So listen to him and listen**) It is recommended, not obligatory, because this matter is governed by the rule of command in his saying: (**And remember your Lord within yourself**, **humbly and fearfully**, **and without speaking loudly**.) Because they came in the same context, and the command to mention is desirable, so is the command to listen and listen.. This, to the point that listening to every reader is difficult and embarrassing, especially in our era in which reading the Qur'an on loudspeakers has become more like singing and playing, with voices raised on appropriate and inappropriate occasions. (**And remember your Lord within yourself**, **with humility and fear**, **and without speaking loudly in the mornings and the evenings**, **and be not of the heedless**.). Mention the address to the Prophet, and what is meant is general, supplication and fear, meaning let there be with the remembrance humility and fear of God, and without speaking out loud it means, "Remember your Lord in a

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moderate voice between loudness and softness, and in the mornings and the evenings is a metaphor for the constant remembrance, and His Almighty says: (**And without speaking loudly**) Explicitly indicates that who

If he raised his voice to recite the Qur'an, he neglected what was recommended and did the opposite of the first, especially if it was on the loudspeaker, and especially if it disturbed the sleeping people. (**And do not be among the heedless**) About mentioning God to yourself, because mentioning with the tongue only is like empty, meaningless talk.

The meaning of the remembrance of God Almighty in the soul is that we realize that God alone is the Creator and Sustainer, the Giver of Life and Death, the Originator and the Returner... The best remembrance of all is for a person to avoid doing harm to his fellow man for fear of God's punishment, and it is better for him to do good to him out of a desire for the reward of God Almighty, and we say without reservation that this meaning is what is intended by the Almighty's saying: (**And the remembrance of God is greater**, **and God knows what you do**.) 45 spider. And he said: (**And God knows what you do**) After saying: (**And the remembrance of God is greater**) He supports that the greatest remembrance is kindness to God's children.. And the most forfeit of people in the sight of God is the one who applauds and glorifies Him, while he seeks corruption in God's land through fraud and deception, and the support of tyrants and colonialists against God's safe and oppressed children.

(**Indeed**, **those who are with your Lord are not too arrogant to worship Him**, **but glorify Him and prostrate to Him**.). The commentators said: God

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intended these prostrating glorified angels - the angels - and they cited as evidence for this that (**With your Lord**) Because those who are with God are the angels.. It is noted that it is possible that what is meant is everyone who has a position and prestige with God, whether he is an angel or a human being.

The jurists differed: Is it obligatory to prostrate when reciting a verse that contains the word prostrate like this verse? Al-Tabarsi narrated in the Council on the authority of Abu Hanifa that it is obligatory, and on the authority of Al-Shafi'i and the Imamis that it is definitely desirable.

It is noted that the Imami Shiites have made it obligatory for both the reader and the listener to prostrate for the verses of prostration from the four surahs, which are Al-Am Tanzil, Al-Ham Fussilat, Al-Najm, and Al-Alaq.

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Surat Al-Anfal

Surat Al-Anfal

Its verses are 75, and it is Medinan except from verse 30 to 36, which is Meccan.

In the name of God, **the most gracious**, **the most merciful**

Say Al-Anfal to God and the Messenger, **verse 1-4**:

(**They ask you about the Anfal**. **Say**, **the Anfal belongs to Allah and the Messenger**, **so fear Allah and make peace between you and obey Allah and His Messenger if you are believers** (1) **The believers are only those who**, **when God is mentioned**, **are terrified in their hearts**, **and when His verses are recited to them**, **they increase their faith**, **and in their Lord they put their trust**. (2) **Those who establish Prayer and spend out of what We have provided them** (3) **Those are the true believers**. **They will have ranks with their Lord and forgiveness and a generous provision**. (4))

the language :

Anfal is the plural of nafal with the opening of the fa, which is the increase, and what is meant here is a type of money that will be explained. And between a circumstance that mediates between two or more people, and what is specifically meant here is the situation that occurs between two or a group. And fear is fear.

Parsing:

Truly is in the nominative case, i.e. has the right to a right, or is an adjective for something described that is omitted, i.e. truly believing.

Meaning:

(**They ask you about Anfal**). God Almighty mentioned in this verse that a people asked the Prophet (may God bless him and grant him peace) about Anfal, but he did not clarify what it meant. The people of knowledge of the religion agreed that any word that appears in the Book of God and the Sunnah of His Prophet without specifying its meaning is interpreted according to the meaning that people

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understand from the word. If people do not know its meaning, it is necessary to refer to language dictionaries. These dictionaries say: Anfal spoils and extras in general, without specifying their type. Hence, commentators differed regarding what is meant by anfal: Are they all spoils, or are they spoils of Badr, or something else?

As for the Imami Shiites, they said: There is no justification for this difference because it is proven in the Sunnah of the Prophet through the narration of the Prophet's family (may God bless him and grant him peace) that what is meant by Anfal is land that is taken from non-Muslims without fighting, and dead land, whether it was owned and then the owner was exterminated, or not, and the tops of mountains and the depths of valleys and forests, and everything that is reserved for the ruler of war, provided that it is not usurped by a Muslim or a covenanter, and the inheritance of someone who has no inheritance for him.

This is consistent with the Maliki school of thought, because they interpreted the Anfal by adopting, without fighting, the provisions of the Qur'an by Abu Bakr al-Maliki, known as Ibn al-Arabi al-Ma'afiri. Abu Ishaq Al-Fayrouzabadi Al-Shafi'i said in the book Al-Muhadhdhab: Al-Anfal is when the commander of the army grants power to someone who does an act that leads to defeating the enemy, such as spying, guiding a road or a castle, and the like. Al-Jassas al-Hanafi said in the book Ahkam al-Qur'an: Our companions said: For the prince to say: Whoever kills a dead person gets his plunder, and whoever harms something, it is his.

(**Say**: "**Anfal belongs to God and the Messenger**."). This is an explanation of the status of Anfal, and that it belongs to God and His Messenger.

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Whatever belongs to God belongs to His Messenger, and whatever belongs to His Messenger is spent to advance the word of Islam and for the benefit of Muslims. Everyone in need of them takes from it according to his need. The details are in the books of jurisprudence, including the second part of our book, The Jurisprudence of Imam Jaafar al-Sadiq.

(**So fear God**, **and make peace among yourselves**, **and obey God and His Messenger**, **if you are believers**.). This feels that the Companions had disputed over Anfal, and when they asked the Prophet (PBUH), he told them by order of God: It belongs to God and the Messenger, and that they must submit to God and His Messenger, and not dispute over Anfal or anything else, and to come together and love one another for the sake of God, as is the case with true believers.

Then God Almighty explained to them that the true believers are those who are characterized by the following descriptions:

1. (**The believers are only those who**, **when God is mentioned**, **are terrified in their hearts**.). Fear never ceases from the name of God among believers about meeting Him, His reckoning, and His reward, but at the same time they hope for God's mercy, because they also believe in His saying: (**Say**, **O My servants who have transgressed against themselves**, **do not despair of God's mercy**.). And he said: (**Your Lord has destined mercy upon Himself**.). Among what Imam Ali (peace be upon him) said in describing the believers: They and Paradise are like those who have seen it, so they will be blessed therein, and they and Hell are like those who have seen it, so they will be tormented therein. The poet said in describing them:

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Greed overtakes them one day without fear	The equivalent of fear in them and hope is a film

(**And when His verses are recited to them**, **it increases their faith**.) That .2 they have insight into their religion, just as if they saw the unseen as the eye sees it, and they may even doubt what the eye sees because the senses sometimes deceive their owner, so he thinks a mirage is water and a tumor is fat. As for the words of God Almighty, he does not address doubt or the possibility of disagreement.

Religion does not grow wheat:

(**And in their Lord they put their trust**). The meaning of trusting in Him, the .3 Almighty, is not what we say

With our tongues, we put our trust in God, and we do not abandon the causes and actions relying on Him to make things subservient to us while we are sitting. Rather, our trust is to strive as God has commanded us, hoping for success from Him in our endeavors, believing that work is a basic condition for trust, and that it is worship and obedience to the Almighty's saying: (**So walk in its paths and eat of His provision**.) – 15 The King... Faith and trust in God without work does not grow wheat or heal the sick, otherwise God would not have created man with two hands and two feet for the sake of work... Yes, true religion grows love, sincerity and uprightness, not bread and medicine... Even science does not give us wheat, nor does it cure us from illness, but rather teaches us how to grow wheat and make medicine, and does not care about whether we die of hunger and illness after that or

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whether we die. As for religion, it is concerned with our lives and for our sake. It urges us to seek knowledge and follow its method, and considers neglecting it a crime if it leads to corruption and harm. Science draws the lines for a satisfied and satisfactory life, and this is what Islam aims for, and for its sake it orders and encourages knowledge just as it orders fasting and prayer, and it punishes those who exploit knowledge for plunder and aggression, just as it punishes those who distort religion for their personal benefits. In conclusion, if it is true that a person does not live by bread alone, it is also true that a person does not live by prayer alone.

4 and 5 (**Those who establish prayer and spend out of what We have provided them**). The previous descriptions are conditions of the heart, and prayer and zakat are actions of the body, and they are an inevitable result of faith in God, fear of Him, and trust in Him. So, one who neglects prayer and zakat is not considered a true believer, and the evidence is the Almighty's saying:

(**These are the true believers**. **They have ranks with their Lord and forgiveness and generous provision**.). Those are a reference to those who combine the five qualities, and true believers are those whose faith is reflected in their actions, not just in their words. Ranks with God vary according to jihad and sacrifice, and the highest are for those whom people benefit from, and who endure a lot so that all of God's children can live in the shadow of security, justice, and fertility, and forgiveness is the overlooking of lapses and generous provision is Paradise.

TAFSIR MUJHAFFATHMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

Just as your Lord brought you forth, **verse 5–8**:

(Just as your Lord brought you out of your house with the truth, even though a party of the believers were haters. (5) They disputed with you about the truth after it had become clear, as if they were being led to Death while they were watching (6) And when God promised you one of the two groups that it would be yours, and you wished that the one without a thorn would be yours, and God wanted it to be fulfilled. the truth with His words, and He will cut off the roots of the disbelievers (7) that He may establish the truth and abolish falsehood, even though the criminals hate it (8))

the language :

What is meant by the thorn here is strength, and the two groups are the caravan and the caravan, and the caravan with a thorn and the caravan without a thorn, and the clarification will come. The last of the people left behind.

Parsing:

As related to an omission indicated by the context, the assessment is that fighting is right, just as he expelled you from your home by right, and just as the party hated expelling you from your home, he also hated the fighting party. And when he promised you is in the accusative case with a deleted verb, i.e. remember when he promised you, and one of the second objects is to promise you, and it is cursed that it is yours with an infinitive in the accusative position instead of an inclusion from one of them, i.e. he promises you, one of the two groups owns it. The meaning is ownership of one of the two groups, just as you say: I liked Zaid's dress, meaning Zaid's dress.

To Badr:

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The Prophet (PBUH) was sent when he was forty years old, and he resided in Mecca for 13 years after the mission, then

He migrated to Medina and entered it on Monday, the 12th of Rabi' al-Awwal, and resided there for ten years. He moved to his Lord when he was 63 years old on Monday, the 12th of Rabi' al-Awwal, and when he settled in Medina, he began sending companies to intercept the convoys of the polytheists, investigate their news, and disturb their comfort. Al-Masoudi said: The Prophet's raids that he personally led were 26, of which he fought in nine.

We refer here to his departure to Badr because it is the subject of the verses we are dealing with, and in this battle the first force of the Muslims appeared to respond to the force of the polytheists who had been persecuting the Muslims with torture and harm for more than 13 years. Muslims receive torture through endurance and harm through patience, because resisting with the weakness in which they were was like committing suicide. The story of the departure to Badr is summed up by the fact that the Messenger of God (may God bless him and grant him peace) heard that Abu Sufyan had returned from The Levant with a huge convoy that the Quraysh had prepared with a lot of its money, and among these funds was what the Quraysh had seized from the money of the immigrants they had exiled from Mecca.

So the Prophet gathered the Companions and urged them to go out to confiscate the caravan's money. Some of them were burdened and hated to go out out of fear of the Quraysh and their thorns, then they went with the Prophet. This was on the 17th of Ramadan in the second year of the Hijra, and not a single one of the Companions knew in his mind that he was approaching one of the greatest Muslim

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battles, and the one that had the most far-reaching impact on the life of Islam and Muslims.

The Jews of Medina sent someone to warn him while he was on the way, so he sent??? Abu Sufyan asked for help from the Quraysh, so they went out with their men, and there was no one left capable of carrying weapons in Mecca, and the Muslims were still on their way to Badr at that time, but Abu Sufyan turned away from it to the coast of the Red Sea, and news of the Quraysh came to the Prophet (PBUH), so he (PBUH) consulted the Companions, should they go to fight the Quraysh, or return to Medina? At the same time, he said to them: God promised him one of the two groups if they went to fight, and the two groups were the caravan laden with money, and the Nafeer, who were the Quraysh who left Mecca to protect the money. Most of them indicated that they should go to fight, and some hated him, as he

He hated leaving Medina from the beginning, and then they agreed to meet the Quraysh.

Then the Prophet (PBUH) said to them: March with God's blessing. By God, it is as if I were looking at a people's gladiator. So they prepared to go into battle, and the Quraysh began it. Their number was about a thousand fighters, including a hundred knights, and the Muslims were about 300, with only one knight, and it was said that two were among them. The Muslims killed 70 polytheists and captured 70, and the rest fled, and 14 Muslims were martyred and no prisoner was captured. This battle was the first victory for the Muslims after which their situation changed, and many sided with them, and they began to respond to force with force and violence with

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violence after they had received it with silence or fleeing the homeland. After this introduction, we begin to interpret the texts.

Meaning:

(**Just as your Lord brought you out of your house in truth**, **even though a group of the believers hated it**.). What is meant by "House" is Medina. When the Prophet (PBUH) wanted to leave Medina to confiscate the caravan, a group of believers burdened themselves and said: We have no power with the Quraysh. Then they went out against will, along with those who went out out of love. During the way, the Prophet informed them of the departure of Quraysh from Mecca, and he consulted with them: Should they go to fight, or return to Medina? Some of them disliked fighting, and said: Our going out was only for the caravan, and most said: We will go with you to fight. Then they all went to battle with God's blessing. This verse refers to two positions of some of the Companions: the first was their hatred of leaving Medina to the caravan. The second is the hatred of going to fight the army after they left the city, heading for the caravan, and just as they hated going out to the caravan, they also hated going to fight the army... This is the meaning of the verse, and it is clear and simple, but the commentators are confused about its interpretation, and the author of Al-Bahr Al-Muhit mentioned fifteen statements.

It is interesting what this commentator said in another book: He mentioned in Al-Bahr Al-Muhit 15 statements of the verse, but he was not convinced by any of them, until he saw in a dream that he was walking on a sidewalk with a man discussing with him the Almighty's saying: (**Just as your Lord brought you out of your home**) He said to him: What?

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I experienced something problematic in the Qur'an like this.. Perhaps there is an omission with which the meaning is correct, and I stood in vain for one of the commentators, then I said to the man: It has appeared to me at the moment that that omitted is your victory.

I did not want to mention what happened to this venerable interpreter that he lost his position, but rather I wanted to demonstrate that the intelligent scholar sometimes has the windows of intelligence blocked in his face, and confusion forces him to cling to everything... even to dreams with which he interprets the Qur'an, while in his reality he is naturally certain of his mistake, without paying attention to this reality, and here is where the strangeness lies... How can he be so certain, when he does not pay attention? But this is the reality...and the evidence is that if he saw from someone else what he pleased for himself, he would deny it.

(**They dispute with you about the truth after it has become clear**.) A group of believers argued about meeting the army and fighting it, even though this meeting and fighting is right and good, and they preferred the caravan because it had more wealth and fewer men. And the Almighty said: (**After it became clear**) It indicates that they argued after the Prophet (PBUH) told them of victory (**As if they were being led to death while they looked on**) To death and its causes are visible, and this is a picture that the Qur'an draws due to the intensity of their fear of the Quraysh, because they are stronger and more numerous.

She asks: Muslims sanctify the Badrians and raise them to the highest place, and here the Qur'an explicitly condemns some of them, and that they argued with the Prophet despite the truth being made clear to them and its clarity to them because the revelation was revealed to them and the greatest Messenger (PBUH) told them about it.

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The answer: This does not degrade their status, nor does it affect their faith in God and His Messenger. They are human beings whose souls shake when they see death despite their faith and reassurance. This is because it is a summer cloud that appears and then dissipates. They went on with the Prophet, and faced death with determination and fortitude.

(**And when God promised you one of the two groups**) Either victory in the war against the Quraysh, and there is no retaliation, or there is retaliation, and there is no victory (**And you wish that you had nothing to do with this thorn**.) The only thing that has a thorn is the caravan and its money. They preferred it over fighting and jihad for the sake of God, but God wanted good for them and for Islam by destroying polytheism and tyranny.(**And he wants**

May God establish the truth with His words and cut off the roots of the disbelievers.). What is meant by truth here is the Muslims' victory over the polytheists, and what is meant by his words is his promise that one of the two sects will belong to the Muslims, and the meaning is that you, Muslims, wanted fleeting ruins, and God wanted to give you victory over the mounts of the Quraysh, the enemies of God and your enemies, and to destroy them by your own hands, and to eradicate the unbelievers among them, and to fulfill his promise of victory to you, so which is better and better: this pride and dignity, or the camels? And its payload?

(**To establish the truth and invalidate the falsehood**, **even if the criminals hate it**.). What is meant by the truth in the previous verse is the Almighty's saying: (**To establish the truth with his words**) The victory of the Muslims over the Quraysh, and what is meant by truth here is Islam, and the criminals are its enemies,

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and what is meant by falsehood is polytheism, and realizing the truth is by revealing it and declaring it in public, or by the victory of its people, or by both, and invalidating falsehood is by declaring it, or abandoning the invalidators, or by both. The clearest interpretation of this verse is the Almighty's saying: (**It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, even if the polytheists hate it**.) - 33 Repentance.

When you sought help from your Lord, verse 9–14:

(**When you sought help from your Lord, and He responded to you. Indeed, I will assist you with a thousand of the angels following one another**. (9) **And God did not make it except as good news and that you might be at ease therein. your hearts, and victory is only from God. Indeed, God is Mighty, All-Wise** (10) **when He covered you with drowsiness, a security from Him, and sent down upon you water from the sky to purify you therewith. And He will remove from you the filth of Satan, and to strengthen your hearts and make firm your feet thereby**. (11) **When your Lord revealed to the angels, "Indeed, I am with you." So steadfast those who believe, I will cast into the hearts of those**

They disbelieved in terror, so strike above the necks and strike every flank of them. (12) **That is because they antagonize God and His Messenger, and whoever antagonizes God and His Messenger, then surely God Severe in punishment** (13) **That is it, taste it, and indeed, for the disbelievers is the torment of the Fire** (14))

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the language :

Two sides of his buttocks when he rides behind him, and what is meant is that the thousand angels follow. Or the Alif come one after the other. Rajaz is something that is disgusting in sense or meaning. And the connection to the heart is reassuring. Above the necks are the heads. The fingertips of the hand or foot. And they opposed God and His Messenger and differed from them.

Parsing:

When you seek help, when is an adverb related to the deleted word, i.e. mention when you seek help, and it was said instead of when he promised you. And they are synonymous with one thousand. And conscience in making it return to the supply, which is a troll source of (**Your support**). Good news for him. To be assured is an accusative case that is implied after the lam, and the accusative infinitive is attached to good news because the meaning is only for good news and reassurance. The subject to cover you is a hidden conscience that refers back to God, the people is the object to cover you, and Amna is the object for him. This is because they made it difficult for a beginner, and because they made it hard for a predicate, and the kaf is for the listener's speech. This is a predicate of a deleted subject, i.e. God's command or God's punishment, that is them, and the speech is for those who are in difficulty.

Meaning:

(**When you sought help from your Lord**, **and He responded to you**, **I will provide you with a thousand angels**, **accompanying you**.).

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When the Muslims became certain that fighting would inevitably take place with a stronger and more numerous enemy, they turned to God asking Him to be saved from this hardship, and when God knew of their sincerity of intention and determination, He, may He be glorified, informed them through the tongue of His Prophet (PBUH) that He had answered their prayers, and that He would rescue them with a thousand angels who would come one after the other. And you ask: Glory be to Him said here: He will supply you with a thousand equal parts, and in verse 124 of Al Imran, He said: He will supply you with three thousand equal parts, and in the next verse without a break, He said: With five thousand equal parts. What is the reason for combining the three verses? We answered this question in Part 2, p. 152.

(**And God made it nothing but good news and so that your hearts may be at peace therein**. **Victory is only from God**. **Indeed**, **God is Mighty**, **All-Wise**.). His Majesty says: The purpose of this supply is for you to be reassured and patient in fighting the enemy, not for you to rely on the angels. Rather, you must make every effort, and not spare a trace of it. As for victory, it cannot be and will not be except by the will of God, not by your efforts or by the angels' supply. This verse was presented in Surah Al Imran No. 126, Part 2, Page 152.

Then God Almighty mentioned six aspects of His blessing upon Muslims.

(**As a slumber overwhelms you with safety from Him**). In you, there is a .1 conscience that returns to God, as well as a conscience from Him.. Muslims feared the polytheists due to their large number, so their fear was treated with sleep, and they did not wake up from it except with their souls filled with tranquility, and we all know from experience that sleep greatly alleviates the burden of sadness and fear. Imam Ali (peace be upon him) said: Sleep does not nullify the day's resolve. That is,

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a person may resolve to do something, but if he sleeps and gets up, his resolve will be dissolved.

(**And He sends down upon you water from the sky to purify you** .2 **therewith**.). After the Muslims took some rest by sleeping, they found themselves in need of water, because they had not reached Badr at that time, so God sent down rain on them, so they drank and purified themselves, and this is a second blessing that comes after sleep.

(**And the filth of Satan will be removed from you**.). Satan was whispering to .3 the Muslims and frightening them from the polytheists. God removed this fear, which was expressed by Satan's fear, through sleep and the provision of angels.

(**And may it strengthen your hearts**) The disappearance of fear and panic. .4

(**And the feet are strengthened with it**). Most commentators said: The .5 pronoun in it refers to water, and that what is meant by feet is the feet, and that is because the Muslims were in sand in which no foot could stand, so when the rain fell, the sand became wet and solidified, and the Muslims' feet remained firm on it.

This is what is stated in most of the interpretations, but we choose that the pronoun in it refers to the source of a hunter who is trying to bind your hearts, and what is meant by firm feet is to remain steadfast in the battlefield, and not to flee from it, and the meaning is that God will strengthen you in the fighting by what He has given you of binding and reassuring hearts.

(**When your Lord revealed to the angels**, "**Indeed**, **I am with you**, **so** .6 **strengthen those who believe**. **I will cast terror into the hearts of those who**

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disbelieve.”). The speech in your Lord is for Muhammad (may God bless him and grant him peace) and with you and for the angels, in accordance with the apparent meaning of the context, meaning that God is with the angels and hears and sees, just as He said to Moses and Aaron: (**I am with you**, **I hear and see**) 46 Taha.

She asks: In what way did the angels participate in supporting the Muslims on the day of Badr? Was it by beating and killing, or by encouragement, and that they were walking in front of the line in the form of fighting men, and not fighting, but rather saying to the Muslims: Rejoice, for God is your supporter, as some commentators said.

The answer: God Almighty has told that He commanded the angels to strengthen the believers, and there is no doubt that they did, because they do what they are commanded. Also, there is no doubt that the polytheists feared the Muslims and were afraid of them, because God promised that, and His promise is true, and that the believers were victorious over the polytheists. This is all that the apparent text indicates. As for the details and how, they are from the unseen, about which the revelation is silent, so it is better that We remain silent, and the silence of revelation is conclusive evidence that belief in details is not part of belief in anything, otherwise they must be made clear.

(**So strike above the necks and strike every building of them**.). Some commentators said:

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The speech in Strike for the Angels. Others said: Rather, for Muslims. Then they differed in what is meant by above the necks. Some say: What is meant is the necks themselves, and that above means above, and some say: What is meant is the heads.

It is interesting that some Sufis say: What is meant is malicious souls... and what we choose is that the address is for Muslims, because they are meant to fight, and that his saying: above the necks and all sides is a metaphor for urging the Muslims to be tough in fighting the polytheists, and not to let complacency take them, and not give up any chance. Don't pass unless they hit them in any of their limbs, so this verse is similar to the Almighty's saying: (**And let no pity for them seize you in the religion of God**, **if you believe in God**.) - 2 The light.

(**That is because they opposed God and His Messenger**, **and whoever opposes God and His Messenger – God is severe in punishment**.). This is an indication of the necessity of treating the polytheists with severity, and that they are an explanation of the reason for this severity, which is the polytheists standing before God and the Messenger in the position of the dissenter and the stubborn. (**That**, **taste it**) This is a reference to severe punishment and a great address to those who oppose God and the Messenger (**And indeed**, **for the disbelievers is the torment of the Fire**) In addition to the killing, captivity, and defeat that befell them in this world, and these are nothing compared to the Great Fire.

Fleeing from fighting, **verses 15–19**:

(**O you who have believed**, **when you meet those who disbelieve marching forth**, **then do not turn your backs to them**. (15) **And whoever will turn his back to them on that Day**, **unless one retreats to fight or siding with a group**, **he has incurred the wrath of God**, **and his abode is Hell**, **and wretched is the destination**. (16) **So you did not kill them**, **but God killed them**, **and you did not throw when you threw**. **But God shot**, **and that He might test the believers from Him with a good test**. **Indeed**, **God is Hearing**,

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Knowing. (17) **That**, **and indeed**, **God attenuates the plots of the disbelievers**. (18) **If you seek help**, **it has certainly come to you**. **Conquest**, **and if you stop it**, **it is better for you**.

Return, **we will return**, **and your group will not be of use to you at all**, **even if it is large**. **And indeed**, **God is with the believers** (19))

the language :

Creeping a little closer. Adbar is the plural of dabbar, which is the back, and what is meant here is defeat. The author of Al-Bahr Al-Muhit said: The one who deviates from fighting is the one who hates after fleeing and sees that his enemy is defeated, then he shows compassion to him. And biased towards a group biased toward a group of Muslims. And the shelter is the refuge. And the debilitating one.

Parsing:

One of those who disbelieve is creeping, that is, creeping. Adbar is the second object of taking care of them. And distorted or biased are two cases of the waw in their taluhum. That is the predicate of a deleted subject, i.e. that matter. And you curse that God is weakened by the predicate of a deleted subject, i.e. the command is that God is weakened by the plot of the disbelievers, and the sentence is a conjunction of the sentence of the command that.

Meaning:

(**O you who have believed**, **when you meet those who disbelieve marching**, **do not turn your backs to them**.). It is said: The army marches when it heads to

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fight, and previously the polytheists left Mecca to fight the Muslims, and this verse is one of the teachings of war, and it commands the Muslims to stand steadfast to their enemy, and not flee from him if he marches to fight them, because fleeing is a weakness in religion and humiliation for the Muslims.

(**And whoever turns his back to them on that day**, **unless he withdraws to fight or joins a group – he will be filled with wrath**.

From God, **and his abode is Hell**, **and wretched is the destination**.). Except for swerving to fight, that is, abandoning his position to a position that is wiser and more suitable for fighting, or siding with a group, that is, siding with another group of Muslims fighting the enemy because they need him, or he needs them. The meaning is: stand firm, O Muslims, for your enemy in the battle, and do not flee from it unless you choose a better position, or devise a wiser plan by joining together with one another, and whoever flees from the enemy without justification has deserved the wrath of God and his shelter. Hell.

The jurists have issued a fatwa prohibiting fleeing from an advance unless the number of the enemy's army is more than twice the number of the Muslim army. In our opinion, the jurists do not have a fatwa here regarding the obligation to remain steadfast, nor the permissibility of fleeing, and that the matter in that matter should be left to the discretion of the trustworthy and expert commander, because he is responsible for the war, not the jurists, so it must be left to him to determine the necessity of remaining steadfast or fleeing, as he may consider steadfastness with a three-fold increase in the number of the enemy, or he may see the necessity of fleeing. And withdrawing from the battle while the number of Muslims increases

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exponentially, because steadfastness is a suicidal act, and in all cases his saying must be taken into account, not the saying of the religious jurists issuing fatwas while reclining on pillows... That is, until the saying of the jurists in wars has gone by the lapse of its time, in which strength was measured by quantity, not by quality, and by the number of the army, not by its modern infernal equipment.

(**You did not kill them**, **but God killed them**.). At Badr, the Muslims were victorious over the polytheists. They killed those they killed and captured those they captured. The reason for this victory was the steadfastness and patience of the Muslims in the fight. As for the reason for this steadfastness and patience, it is what the previous verses indicated, namely that God bound the hearts of the Muslims, made their feet firm, provided them with angels, and removed terror from their hearts and placed it in the hearts of the polytheists. Accordingly, it is correct to attribute the killing of the polytheists to the Muslims because it was at their hands. And because of their steadfastness and patience, and it is also correct to attribute it to God Almighty, because He is the one who paved the way for them to this steadfastness and patience, in addition to being the cause of the reasons.. And in a narration that some Muslims said on the day of Badr, "I killed so-and-so." Another said: I killed so-and-so. So God Almighty revealed: You did not kill them, but God killed them.

(**You did not throw when you threw**, **but God threw**). Yes, God threw, but...

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He chose for his throw the palm of Muhammad (PBUH), whom he favored over all of his creation, and singled out his message, whose mercy spread to all the worlds. It was narrated that on the day of Badr, the Prophet took a handful of pebbles or dirt and threw it at the polytheists, saying, "Their faces became distorted." This was

followed by their defeat. It is not far-fetched that this narration is correct, and it is also not far-fetched that what is meant by the throw is the management of the matter and its rulings, and whatever it may be, the will of God is the cause of causes, and by it Muhammad (peace be upon him) and the pebbles and the universe with what is in it came into existence. Any direct or indirect cause of any of the events leads to a higher power that existed without a being. Otherwise, the word "existence" would be an expression without meaning, just as if you said: No one gives money until he takes it from someone else, then this is a second expression. Regarding your statement: No one gives money at all, because you have denied the principle that gives and does not take, and by the absence of the principle, the branch is denied.

(**And He will give the believers a good test from Him**.). Trial and affliction are used in the sense of test, and the test is with grace to show gratitude, and with ordeal to show patience, and both affliction and trial are also used with giving, and this meaning is what is meant by affliction in the verse, while what is meant by good is victory and spoils, meaning that God Almighty commanded the Muslims to be steadfast and patient and not to flee from the advance, and He paved the way for them to do so in order to complete His blessing upon them with victory and spoils. (**Indeed**, **God is All-Hearing**, **All-Knowing**). He heard the Muslims' calls for help and responded to them because he learned from them the sincerity of their intentions and the soundness of their resolve.

(**That is because God attenuates the plots of the disbelievers**.). There is no greater and greater blessing than the weakness of the enemy and nullifying his plots and tricks (**If you seek victory**, **victory has come to you; if you refrain**, **it is better for you; if you return**, **we will return**, **and your group will not be of use to you**, **even if it is large**. **And God is with the believers**). The speech is

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that you begin, that you end, that you return, and that it is for you, for you, and for your group. All are loyal to the polytheists, according to the context and the correctness of the meaning. It was narrated that when the polytheists departed from Mecca to Badr, they took hold of the curtains of the Kaaba, sought victory from God, and said: O God, grant victory to the highest of the two soldiers, and honor the two groups. God answered them by saying: If you seek victory, victory has come to you, etc. That is, if you seek help from the Most High and Most Guidant, God has responded and given victory

The highest and most guiding. If you stop fighting the Muslims and opposing God and the Messenger, then ending is better for you and more lasting after you have tasted the killing, captivity, and defeat that you have tasted. And if you return to war and hardship, then what befell you in the first time will happen to you again. As for the multitude that you cherish, you have seen that it does not prevent you from being killed, captured, or defeated, for God is the Helper, and He is with the believers. If you truly want victory, then abandon polytheism, and believe in God and His Messenger.

Obedience to God and the Messenger, **verse 20–23**:

(**O you who have believed**, **obey Allah and His Messenger**, **and do not turn away from Him while you are listening** (20) **And do not be like those who said**, "**We hear**," **while they do not listen**. (21) **Indeed**, **the worst of animals in the sight of God are the deaf and dumb who do not understand**. (22) **And if God had known any good in them**, **He would have made them hear; and if**

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He had made them hear, **they would have turned away while they are turning away**. (**23**))

Meaning:

(**O you who have believed**, **obey God and His Messenger**.) This call came from God Almighty to the believers after He said: (**And God is with the believers**) The purpose of the call and command to obey God and the Messenger is to identify the believer whom God supports and who will be with him wherever he is, and that he is the one who obeys God and His Messenger in what they command and forbid, and that whoever disobeys and disobeys has deserved punishment and abandonment from God. (**And do not turn away from it while you are listening**.). Attending to the symptoms, and the pronoun "about him" refers to the Messenger, and the object "you will hear" is deleted, meaning "you will hear the Book of God and its verses."

(**And do not be like those who said**, "**We hear**," **but they do not listen**.). He uses hearing a lot

In acceptance, including: I do not hear from you, meaning I do not accept from you. And they listen to lies, meaning they accept it, and this meaning is what is meant by listening in the verse, meaning that God Almighty forbade believers to be like hypocrites, showing acceptance of the Prophet and obedience to his command, while harboring dissent and disobedience.

(**The worst animals in the sight of God are the deaf and dumb who do not understand**.). The deaf cannot hear, and the mute cannot speak. Animals have ears

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with which they can hear, but they do not understand the words they hear. They have tongues, but they do not speak, so they do not understand or understand. And whoever hears the words of God and the Messenger and is not guided by them, his example is like a deaf and mute animal that hears words but does not benefit from them.

Right seeker and hunting seeker:

(**If God had known any good in them**, **He would have made them hear; and if He had made them hear**, **they would have turned away while they were turning away**.). There are two types of people: the first is a seeker of truth, devoid of any goal. This does not believe in a principle, and does not formulate an opinion except after research and careful consideration of the evidence, then he bases his opinions on it.

The second is a hunter who only believes in himself and his interests, so he welcomes what suits them, even if it is false, and rejects what contradicts them, even if it is true.

And God Almighty hears the call of truth to each of the two equally, presenting the argument. The Almighty said: (**And We will not punish until We send a messenger**) After the statement that completes the argument for everyone, God Almighty increases the advice and guidance for those who respond to it and benefit from it: (**And those who are guided**, **He will provide them with guidance**) - 17 Muhammad. As for those who only respond to their own benefit, God turns away from them, as long as the advice does nothing for them. This is what is meant by his saying: (**If God had known what was good in them**, **He would have listened to them**.) This is indicated by his saying without a break: (**Had He made**

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them hear, **they would have turned away while they turned away**.) That is, if I made them hear the truth, they would turn away from it because it does not suit their desires.

Religion and the call to life, **verse 24**:

(**O you who have believed**, **respond to God and to the Messenger when he calls you to revive you**, **and know that God separates a person from his heart and that to Him you will be gathered**. (**24**))

So in the Almighty's saying: (**When He calls you**, **that is why He will revive you**) It is not a condition, but rather it is to clarify the subject of the call of God and the Messenger, and to determine and limit it to the call to life in its fullest meanings.

Whoever is aware of Islam will find that every root of its belief, and every branch of its law, is based on the call, explicitly or implicitly, to work for the sake of life. Faith in God calls for belief in liberation from slavery except to God alone, and that there is no authority for money, prestige, sex, or anything except truth and justice. It is obvious that a good, strong life does not exist, and it is impossible for it to exist except with adherence to this principle and its application. As for faith in the message of Muhammad (PBUH), it is the same as faith in the law of brotherhood and equality, in human freedom and protection, and in every principle that brings goodness to humanity. This is because the message of Muhammad aims to guide humanity and make it happy, and spread justice among its members. As for faith in the Last Day, it is faith that man will not be left in vain, and that he is responsible for every small and large of his deeds and is held accountable for them and rewarded, if

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good, then good, and if evil, then evil.. and this faith As you can see, it is more like an executive force, or an incentive to do what is required by faith in God and the Messenger.

This is what goes back to the origins of the faith. As for the branches, by which I mean what actions are permissible and what is not permissible in Islamic law, they are based on a human principle referred to by Imam Jaafar al-Sadiq (peace be upon him) when he said: Everything that is good for people in one way is permissible, and everything that is corrupt in one way is not permissible. This is the call of God and the Messenger that is explicitly and clearly stated in the Qur'an: (**Respond to God**

And to the Messenger, **when he calls you**, **when he revives you**). If we turn to this text, verse 32 of Al Imran: (**Say**, "**Obey God and the Messenger**." **But if they turn away**, **then God does not like disbelievers**.) If we combine this verse with that verse, and combine them, this logical analogy is formed: God and the Messenger have called for work for the sake of life, and God Almighty has declared disbelief to anyone who turns away and turns away from this call. The inevitable result is that whoever does not work for the sake of life is an infidel (1).

Thus, it becomes clear to us that Islam goes hand in hand with life, and that everything that is far from life is not Islam in any way, and that any human being - whoever he may be - calls for a life in which there is no exploitation, injustice, or problems, then his call coincides with the call of God and the Messenger, whether he wants it or not, and that whoever stands in the way of life and its progress is an enemy of God and the Messenger, even if he stays awake at night and fasts during the day... As for that group that has appeared in our time, It sold its religion to Zionism

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and colonialism, and covered itself in the name of religion. As for this agent group, we referred to it in Part 2, p. 166, when interpreting verse 142 of Surat Al Imran.

(**And know that God separates a person from his heart**, **and that to Him you will be gathered**.). The heart is the locus of faith and disbelief, sincerity and hypocrisy, love and hatred, and from it spring deeds, both good and evil. If it were not for the heart, man would not be human. The greatness of the Almighty's saying is sufficient for it: Neither my earth nor my heaven can encompass Me, but the heart of My believing servant can encompass Me. There is no doubt that the one who can accommodate what the heavens and earths are narrow for is greater than them.

You ask: How did this small organ expand for the one for whom the heavens and the earth were narrow? Then why did God Almighty single out the heart of the believer and not the heart of the unbeliever?

The answer: What is meant by capacity in this holy hadith is not spatial capacity, because God

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(1). When interpreting verse 47 of the table, we mentioned that if disbelief is added to work, what is meant is immorality, and if immorality is added to belief, what is meant is disbelief. Accordingly, what is meant by disbelief for one who abandons work for the sake of life is practical disbelief, not doctrinal disbelief.

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There is no place for it, but what is meant by it is the breadth of perception and understanding about God, and that the heart of the believer understands about God Almighty what the heavens and the earth do not understand, and likewise the heart

of the disbeliever does not understand anything about God, because it is in a state of misguidance and corruption: (**And they said**: **Our hearts are hidden from that to which you call us**, **and in our ears there is deafness**, **and between us and you there is a veil**.) - 5 separated.

Thus it becomes clear that what is meant by the person whom God prevents from turning his heart is the one who has been blinded by desire and error, and therefore this verse has the meaning of verse 7 of Surat Al-Baqarah: (**God's seal on their hearts**) That is, they do not benefit from their hearts because of the misguidance that has befallen them, to the point that God has sealed them or separated their companions from them. Accordingly, the attribution of the seal and prevention to Him, the Almighty, is a metaphor, not a reality.

A group of commentators said that the meaning of the Almighty's saying: (**It comes between a person and his heart**) The heart is in the control of God. He turns it however He wants, and He dissolves its resolves, and replaces it with remembrance with forgetfulness, with forgetfulness with remembrance, with fear with security, and with security with fear, and both interpretations are possible.

And beware of the temptation of verses 25–29:

(**And beware of a trial that will not strike especially those who wronged among you**, **and know that God is severe in punishment**. (25) **And remember when you were few and weak in the land**, **fearing**. **lest people kidnap you and give you shelter and support you with His victory and provide you with good things that you may be grateful**. (26) **O you who have believed**, **do not betray God and the Messenger**. **And betray your trusts while you know** (27) **And know that your wealth and your children are a test**

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and that with God is a great reward (28) **O you Those who believe**, **if you fear God**, **He will make**

(29) **As a criterion for you**, **and He will remit your misdeeds and forgive you**. **And Allah is the Possessor of great bounty** (29))

the language :

Temptation has meanings, including torment, which is what is meant by temptation in the Almighty's saying: (**And beware of temptation**) As evidenced by his saying in the same verse: (**God is severe in punishment**). As for the temptation in his saying: (**Your wealth and your children are a test**.) What is meant by it is love and passion that hinders the truth. And He makes for you a criterion, that is, a guidance and a light by which you can differentiate between truth and falsehood.

Parsing:

Do not add negation to the meaning of prohibition, which is why the noun of affirmation is added to the verb, and the sentence is an adjective for temptation. And betray your trusts, and do not betray God and the Messenger.

Meaning:

(**And beware of a trial that will not afflict especially those of you who have wronged**, **and know that God is severe in punishment**.). This is a warning from the Almighty to every tempter who spreads corruption on earth, especially those who spread religious differences and strife, disturb the comfort of the safe, and attack the oppressed. This is a warning from the Almighty that the evils of strife and its evils

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are not limited to the oppressors, but rather spread to the entire society, both good and bad. In Al-Tabari's interpretation, quoting Al-Suddi, a great commentator, this verse applies to the owners of camels who They fought Ali bin Abi Talib. Al-Razi mentioned when interpreting this verse: Al-Zubayr was conversing with the Messenger of God (may God's prayers and peace be upon him) one day when Ali, may God be pleased with him, approached, and Al-Zubayr laughed at him, and the Messenger of God said to him:

How do you love Ali? He said: O Messenger of God, I love him as I love my son or more. The Messenger said to him: How will you do if you go to him and fight him?

Also in Al-Tabari's interpretation: Al-Zubair ibn Al-Awwam said: We read this verse for a while, and he did not show us its meaning, so we are concerned with it.

(**And remember when you were few and weak in the land**, **fearing that people would kidnap you**. **So He gave you shelter and supported you with His victory and provided you with good things that you might You will be thankful**). The speech is to the Companions of the Messenger (PBUH). God Almighty reminds them of the weakness, fear, humiliation, and poverty they were in before Islam, and the security, protection, wealth, and glory they were in after Islam, because they responded to the call of life to which God and His Messenger called them. The purpose of this reminder is for them to continue to obey and respond to the call of life, to live under it strong and noble...and that when they turned away and disobeyed, they returned to the way they were. Weakness and humiliation, as is the case with Muslims today, especially Arabs.

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(**O you who have believed**, **do not betray God and the Messenger**.). Betrayal of God and the Messenger is not only abandoning fasting and prayer, but the ultimate betrayal is the betrayal of the nation and the homeland, which is for tyrants to assume the position of power and leadership, and to control the country and its capabilities, and for us to be patient with them and their tyranny, and remain silent about their war and jihad. (**And you betray your trusts**). That is, do not betray your trusts. Many commentators said: This prohibits betrayal of trust between people in financial transactions... There is no doubt that returning the trust is obligatory, and that betraying it is forbidden, but it is treason, and even greater, not to cooperate with the oppressed to recover their rights from the powerful, the oppressors. (**And you know**) No one is more daring before God than he who knowingly and deliberately disobeys Him.

(**And know that your wealth and your children are a test**.). This verse came after the prohibition of betrayal, to point out that the believer should not be prevented by money and children from carrying out his duty towards God, the nation, and the homeland. What is meant by temptation here is love that turns away from truth and goodness. It was narrated on the authority of the Prophet (PBUH) that he said: A child is the fruit of the heart, and it is cowardly, stingy and sad, just like money, for it is the fruit of the sweat of the forehead and the toil of the right hand, and it is cowardly because

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Also: "My Lord commanded me to be prudent, just as He commanded me to perform the religious duties." The jurists unanimously agreed that lying is obligatory if it depends on protecting the innocent soul and saving it from destruction, and that

honesty is forbidden in gossip and backbiting. The slanderer is honest and the backbiter is honest, but they are both reprehensible to God and people. (1).

Moreover, the forbidden hypocrisy is for a person to pretend in front of people of what he is not, and show them the goodness and righteousness of himself, in order to gain the place in their eyes of the righteous and the good, while he is one of the evil and corrupting people.

(oscillators). They sometimes demonstrate with the Muslims, and sometimes with the unbelievers, and in reality they are (neither to these nor to those). Rather, to their benefits and ambitions... They accept every hand that seizes their benefit, or something of it, whether the hand is capable, or pure.

(And whoever God leads astray, you will never find a way for him.) That is, God Almighty has abandoned them and entrusted them to themselves because of their stubbornness and rebellion against the truth, and whoever is like this will never come to the right path. It must be noted that the wisdom of God Almighty requires that He not abandon His servant, just as a mother does not abandon her child, unless the servant is the reason for God's abandonment of him because he resorts to disobedience and rebellion, just as a mother abandons her son because he is excessive in disobedience. This Qur'anic text was presented verbatim in verse 88 of this Surah, and we talked about it there in detail, in the paragraph, "Going astray from God is negative, not positive." We also expanded the statement on the categories of guidance and misguidance when interpreting verse 26 of Surat Al-Baqarah, Volume One, p. 70.

Do not take the disbelievers as allies. **Verse 144–147**:

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(**O you who have believed, do not take the unbelievers as friends instead of the believers**.)

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(1) The texts of the Qur'an and Sunnah are based on acting in what is in the interest, and abandoning what is harmful. So where there is interest, there is a command, and where there is corruption, there is prohibition. Hence, it is permissible to lie when there is interest, and it is forbidden to tell the truth when there is corruption that results in backbiting and gossip.

And when he plotted against you, verse 30–35:

(**And when those who disbelieved were plotting against you to defeat you, or to kill you, or to expel you, and they were plotting, and Allah plotted, and Allah is the best of planners**. (30) **And when it was recited to them Our signs. They said, "We have heard. If We had willed, we could have said the like of this." Indeed, these are nothing but legends of the ancients**. (31) **And when they said, "O God, if this is the truth from You, then send it rain upon us." stones from the sky or bring us a painful punishment**. (32) **And God would not punish them while you were among them, and God would not punish them while they were seeking forgiveness**. (33) **And it is not theirs but God will punish them while they turn away from the Sacred Mosque, and they are not its guardians. Indeed, its guardians are only the righteous, but most of them do not know**. (34) **And what Their prayer at the House**

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was nothing but lamentation and disobedience. **So taste the torment because you disbelieved**. (**35**))

the language :

If deception is attributed to man, it means trickery and deception, and if it is attributed to God, it means nullifying the deception. To immobilize you, i.e. prevent you from moving, by imprisonment or tightening the bonds. Myths are the plural of legend, meaning they were written in books without scrutiny. Mecca whistling with the mouth. And the response is a hand clap.

Parsing:

This is a negation. This is the truth, it is a separate pronoun that has no place in it

The parsing, and the truth was the news. The "lam" in "to torture them" is called the "lam of ingratitude" because it comes after the negation, and the verb is in the accusative case, "that" is implied after the "lam," and the accusative infinitive is in the genitive case with the "lam" attached to the omitted predicate, "it would have been," and the appreciation is that God did not intend to punish them. They have no beginning or information. The infinitive noun of "not to torture them" is in the nominative case by removing the descriptor, and it was estimated by Al-Tabarsi and Abu Al-Baqa in, and the correct view is that it is from, and the meaning is anything that prevents them from tormenting while they are repelled. Their name is Kan, and Mecca is its name.

Meaning:

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(**And when those who disbelieved were plotting against you to defeat you**, **or kill you**, **or expel you**.). In the previous verse 26, God Almighty reminded the Muslims of His blessings upon them, and in this verse, He reminded the Prophet (PBUH) of His blessings upon him, and that is because the polytheists from the Quraysh agreed to get rid of Muhammad (PBUH), and they differed in the means by which they would get rid of him. Some said: We imprison him and chain him, and another said: Rather, we expel him from Mecca. Then they agreed to choose a man from each tribe, with everyone storming his house to attack him. While he was sleeping in his bed, they struck him with their swords with the blow of one man, and his blood spread throughout all the tribes, and Banu Hashim was unable to fight the Arabs. The commentators, including Al-Tabari, Al-Razi, and Abu Hayyan Al-Andalusi, said: God revealed this to His Prophet, and commanded him to go out to Medina, and to command Ali ibn Abi Talib to spend the night in his bed, and Ali spent the night in the Messenger's bed, and covered himself with his cloak. When the people rushed to the bed, they saw Ali and were astonished. The Prophet (PBUH) advised Ali to return deposits to the people that they had deposited with the Messenger of God.

And the Almighty said: (**To confirm you**) He refers to those who said: lock him up and tie him up. And he said: (**Or they will expel you**) He gestures to the one who indicated to take him out. And he said: (**Or they kill you**) He wanted what they agreed upon of killing.

(**And they plot**, **and God plots**, **and God is the best of planners**.). As for the deception of the Quraish, it is their conspiracy to kill Muhammad (PBUH) in such a way that the Hashemites are unable to punish his killer. As for God's deception, it is

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to nullify their deception and plotting with what God Almighty planned of the Prophet's appearance and Ali's stay.

In his bed. This was discussed in the interpretation of verse 54 of Al Imran, vol. 2, p. 66.

(**And when Our verses are recited to them**, **they say**, "**We have heard**." **If We wished**, **we could have said something like this**. **These are nothing but legends of ancient peoples**.). The Quraysh said about the Qur'an: It is myths, and if they had wished, they could have said something like it. They said this, knowing with certainty that the Qur'an is from God, because it challenged them and all people to produce a surah like it and call upon whomever they wish. When the Quraysh were unable, they resorted to slander and maneuvers to hide their inability and misguidance, like everyone who is unable to confront the truth with argument and logic.

(**And when they said**, "**O God**, **if this is the truth from You**, **then rain down upon us stones from the sky or bring upon us a painful punishment**."). Some people may take pride in sin out of fanaticism for their pride, just as they are fanatical about their religion, or worse, to the point that they prefer killing over submission to their opponent, even if he is right, and they surrender to destruction and torment, and do not give up on their teachings and traditions. There are many of these people in history, the Qur'an mentions among them Pharaoh, the people of Noah, and others. And the Quraysh said when the Prophet (PBUH) called them to Islam: Oh God, if Muhammad is right in his claim, then rain down stones on us. From the sky.

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That is, they would rather perish by stoning than follow Muhammad, even if he was a prophet sent by God.

God Almighty answered them that torment was before them, and that the door to it was still open, but He gave them some time for one reason which He referred to by saying: (**And God would not punish them while you are among them**.). That is, God Almighty does not torture the people of Mecca, and Muhammad is among them out of respect for him and glorification of his status.

(**And God would not punish them while they ask forgiveness**). That is, they believe in the message of Muhammad (may God bless him and grant him peace) after the Almighty said: He does not punish the Quraysh as long as Muhammad is among them - He said: And also He does not punish them if they believe, whether Muhammad is among them or not, as God Almighty says: (**And God would not punish them while they ask forgiveness**) Meaning he said: (**What will God do with your punishment if you are grateful and believe?**) 146 Al-Nisa'. This meaning is indicated by his statement without a pause: (**And what is the matter with them that God does not punish them?**). And he said, addressing the Quraysh: (**So taste the torment because you disbelieved**.).

In a simple and clear word, the meaning of the verse is that God Almighty does not torture the Quraysh if Muhammad is among them, and He also does not torture them if they convert to Islam, and He expressed Islam by seeking forgiveness because it is one of its requirements. Thus, it becomes clear that there is no need for the interpretations mentioned by the commentators, in addition to the fact that they leave the reader in the dark without being guided to anything.

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(**Why should God not punish them when they turn away from the Sacred Mosque?**). They do not have an interrogative that includes the meaning of negation, that is, there is nothing in them of religion or character that prevents them from being tormented. In addition to their polytheism, they prevent Muslims from worshiping God in His Sacred House. A Muslim, not even the Prophet (PBUH), when he was in Mecca, could pray in the Sacred Mosque, without enduring harm and torture from them. They agreed to forcibly prevent the Prophet and Muslims from performing Umrah in the year of Hudaybiyyah. (**And they were not his guardians**) That is, the polytheists are not the owners of the Sacred Mosque, nor are they its guardians. Rather, they are enemies of God and enemies of His House, so they must be expelled and prevented from it, because they desecrate it with their impurity and impurity, and for this reason, when Islam became strong, it prevented them from approaching it: (**The polytheists are unclean**, **so they should not approach the Sacred Mosque after this year of theirs**.) 28 - Repentance.

(**His guardians are none but the righteous**). That is, no one, whoever he may be, has the right to take charge of the Sacred Mosque unless he is righteous and pious in addition to his conversion to Islam and his acknowledgment of the two testimonies of faith. So what about the polytheist and the ungrateful? Although the subject of the verse is specific to the saints of the Sacred Mosque, piety is a condition for everyone who takes charge of mosques and religious shrines, because the necessary reason is the purity and holiness of the place. What is strange is that most of those who take charge of these shrines are evil people who have mastered the art of fraud and thievery. (**But most of them do not know**) The guardian of mosques and holy shrines must be righteous and pious. There is no guardianship for an immoral person.

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You ask: The Almighty's saying: (**And what is the matter with them that God does not punish them?**) He feels that God has tortured the Quraysh, knowing that what happened to the people of the previous prophets, such as Ad, Thamud, the people of Noah, Lot, and others, did not happen to them?

The answer: Those of the Quraysh who harmed the Prophet and the Muslims were killed by God on the day of Badr at the hands of the Muslims themselves. Among those killed were Abu Jahl and Uqba bin Abi Muait.

Al-Nadr bin Al-Harith, Umayyah bin Khalaf, and others from the leaders of Quraysh who were harsh and exaggerated in harming the Muslims. We mention as an example Umayyah ibn Khalaf. He owned Bilal, the muezzin of the Messenger (may God's prayers and peace be upon him), and Umayyah used to torture him in Ramadan and make him taste the colors of torment. On the day of Badr, Umayyah went out with the polytheists, and Bilal went out with the Messenger of God (may God's prayers and peace be upon him). As soon as Bilal saw Umayyah, he shouted: This is the head of disbelief. If I am saved, I will not be saved. Some of the weak people gathered around Bilal. They were harmed by Umayyah bin Khalaf, and Bilal rushed to strike Umayyah with the sword until he killed him, and he carried his head on his sword, while dancing in joy.

(**Their prayer at the House was nothing but a cry and a chant**.). The Mecca is whistling, and the response is clapping, as if a questioner is asking: The Quraysh were praying in the Sacred Mosque, so how did they deserve to be punished? God Almighty answered that their prayer was a chaos and confusion, with no humility or submission, because it was whistling with the mouths and clapping with the hands.

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(**So taste the torment**) What befell you on the day of Badr, and the torment of the Hereafter is more severe (**Because you used to disbelieve**) If you had converted to Islam, you would have been safe from the torment of this world and the hereafter.

Those who disbelieve spend their wealth, verse 36–40:

(**Indeed, those who disbelieve spend their wealth to avert from the path of God. They will spend it, then it will be a sorrow for them. Then they will be defeated. And those who disbelieve will go to Hell. They will be gathered together** (36) **That God may distinguish the evil from the good, and set the evil one upon another, and pile them all together, and put them in Hell. These are the same. The Losers** (37) **Say to those who disbelieve, "If they desist, their past will be forgiven. But if they return, then the ways of the ancients have passed away."** (38) **And fight them until there is no more.** (39) **But if they turn away, then know that God is your Master. He is the best Master. And what an excellent Helper** (40))

the language :

He piles it up, joins it, and places some of it on top of the other. What is meant by temptation here is disbelief.

Parsing:

To distinguish the accusative case by being implied after the lam, and the accusative infinitive is in the genitive case with the lam related to yashhrun. And he makes Wafirkamah a kindness to Limiz. Some of it replaces some of the bad. And they are

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all in a state of distraction. And what a good Lord and what a good helper, the one who is specifically praised is deleted, meaning God, and it is a subject, and the sentence is a verb and the subject is a predicate.

Meaning:

(**Indeed**, **those who disbelieve spend their wealth to avert from the path of God**. **They will spend it**, **then it will be a sorrow for them**. **Then they will be defeated**. **And those who disbelieve will go to Hell**. **They are crowded**). The polytheists were spending their money fighting the Muslims and turning people away from Islam, so God Almighty made it clear in this verse that that money would bring them sorrow and disappointment in this world, and severe torment in the afterlife, because victory in the end belongs to the religion of God and its people over polytheism and idolaters.

(**So that God may distinguish the evil from the good**). This is an explanation and explanation of the reason that causes the polytheists to be saddened and abandoned, which is that God Almighty is just and wise, and part of His justice is that the bad and the good, and the believer and the unbeliever, are not equal to Him. Rather, He distinguishes each from the other, and treats them as they deserve, and for this reason He rewards the good and raises his status in the Hereafter, and may combine the reward of both worlds for him, and He neglects the evil and the criminal and punishes him in the Hereafter. The afterlife is the abode of reckoning and reward, and some kind of torment may be hastened for him in this world as his wisdom requires.

(**And He places the evil one upon another**, **and piles them all together**, **and puts them in Hell**.). What is meant is the genus of the malicious, that is, whatever

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this name applies to, as evidenced by his saying: (**Those are the losers**) The meaning is that God Almighty will gather the evil people tomorrow, one on top of the other, piled up and overlapping.

Then he throws them into the fire of Hell, just as a woodcutter does, packing wood into his rope, then making it fuel for the fire: (**As for the unjust people, they are firewood for Hell**.) - 15 jinn. (**Those are the losers**) What loss is greater than for a person to have his own flesh and blood as fuel for a fire kindled by a tyrant out of his anger at the one who betrayed his Lord and his conscience! Oh God, we are afraid of your torment, and we seek refuge in you, and you are generous and do not expel those who seek refuge in your generosity and seek refuge in your mercy.

(**Say to those who disbelieve**, **if they desist**, **their past sins will be forgiven**.). The speech is to the Prophet (PBUH), in which God orders him to advise the unbelievers, and tell them: The door to repentance is open before them, and that the opportunity is ripe to stop disbelief and enmity against God and the Messenger. If they repent, God will accept their repentance, because Islam obligates what came before it, as stated in the hadith. (**And if they come back**) After becoming clear and secure, there is enmity towards God and the Messenger, gathering to wage war against Islam and its people, and spending money to prevent people from the path of God and His Messenger. (**The traditions of the first two have passed away**) Among those like them are those who denied the Messengers and fought them. What is meant by the Sunnah of the ancients is the Sunnah of God regarding those who have passed from the destruction of the disbelievers and the victory of the Messengers over them: (**God has decreed that I and my messengers will prevail**. **Indeed**, **God is Powerful**, **Mighty**.) - 21 Al-Mujadala.

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(**And fight them until there is no strife and the religion is entirely God's**. **But if they desist**, **then God is All-Seeing of what they do**.). This verse was presented with its interpretation in Part 1, Page 299, Verse 193 of Surat Al-Baqarah.

(**And if they turn away**, **know that God is your protector**. **He is an excellent protector and an excellent helper**.). That is, if the polytheists turn away from the Messenger's explanation and his trustworthiness, then stand firm against them, O Muslims, and do not fear them, for God is your supporter against them, and your protector from them, and He is the best of protectors and helpers.

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Part ten

For God is five, **verse 41**:

(**And know that whatever thing you gain**, **a fifth of it belongs to God**, **and to the Messenger**, **and to relatives**, **and orphans**, **and the needy**, **and the wayfarer**, **if you believe in God**. **And We did not send down to Our servant the Day of Criterion**, **the day the two hosts met**. **And God has power over all things**. (**41**))

the language :

Booty is the language of winning something, and according to Islamic law, what Muslims take by fighting from the wealth of infidels, this is according to the Sunnis,

but as for the Shiites, the meaning of spoils is more general for them, and the explanation will follow. They differed regarding the meaning of fa', based on two opinions: the first is spoils, and the second is money that is taken without fighting. As for voluntary deeds with the opening of the fa', we have discussed it previously at the beginning of this surah. What is meant by kin is the kinship of the Messenger (PBUH). An orphan is a person whose father dies before he reaches puberty. And the poor and needy. A wayfarer, a traveler interrupted in his journey.

Parsing:

Indeed, you ghanimtum is that, with the opening of the hamza, the noun is placed in the accusative and the predicate is nominative, and there is no noun connected to the meaning of the noun that, and the sentence ghanimtum is a connection, and the return is deleted, i.e. ghantamuh, and from something related to the deleted case from the deleted pronoun, i.e. a little or a lot. And with the opening of the hamza, and his fifth is a noun that, and God is a predicate, and the verbal noun is a predicate of a deleted subject, that is, it is obligatory for the fifth to be for God, and the sentence is from the subject and the predicate is a predicate that the first, and the verbal noun is a predicate of "inma ghannam" is the object of "know."

Meaning:

(**And know that whatever thing you gain**, **a fifth of it belongs to Allah**, **and to the Messenger**, **and to relatives**, **and orphans**, **and the needy**, **and the wayfarer**.). Commentators have searched in many directions when talking about this verse, but we will limit ourselves to only two aspects, first because the apparent meaning of the verse indicates them to the exclusion of all other aspects. Secondly,

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other parties have no practical impact. The two aspects we are talking about are defining the meaning of the spoils, and clarifying those entitled to the fifth.

The Sunnis and Shiites disagreed about the meaning of spoils in the verse. The Sunnis said: It is what Muslims seize from the infidels through combat. According to their saying this, the issue of the fifth is an issue that has no practical reality these days, just like the issue of male and female slaves, as there is no Islamic state that fights the infidels and polytheists in this era.

The Shiites said: The spoils are more general than what Muslims take from unbelievers through fighting, and they include minerals such as oil, gold, and other things. They also include treasure buried under the ground if its owner is not known. They include what a person takes out of the sea by diving, such as pearls, and what is left over for the supplies of a person and his dependents from what he has acquired during his Sunnah. It includes money in which it is permissible and forbidden, and neither the person nor its owner knows what is forbidden, and it includes land that a non-Muslim buys from a Muslim. And the details are in the books of Shiite jurisprudence, including the second part of our book, The Jurisprudence of Imam Jaafar Al-Sadiq.. According to the Shiites, the issue of the fifth is an issue that has a practical reality.

Just as the Shiites and Sunnis differed in the meaning of the spoils, they also differed in the number of shares of the fifth and dividing it among those who deserve it. The Shiites said: The fifth is divided into two parts, and the first of them is three shares: a share for God, a share for His Messenger, and a share for relatives. Religious interests, the most important of which are calling to Islam, and working to spread and strengthen it. As for the second part, it is three shares: one share for the orphans of the family of Muhammad (PBUH), one share for their poor,

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And a share is given specifically to wayfarers, and no one shares it with them, because God forbade them from giving alms, so He compensated them with one-fifth. Al-Tabari said in his interpretation, and Abu Hayyan Al-Andalusi said in Al-Bahr Al-Muhit: Ali bin Abi Talib, peace be upon him, said: The orphans and the needy are our orphans and the needy. Al-Tabari also said in his interpretation: Ali bin Al-Hussein, may God be pleased with him, said to a man from the Levant: Have you not read about Al-Anfal and know that whatever you spoil, a fifth of it belongs to God and to the Messenger, and he recited the verse. Al-Shami said: Yes, and are you? He said: Yes.

As for the doctrine of the Sunnah, we leave the discussion about it to two great scholars: one of them is from the ancients, and he is Al-Razi, and the second is from the new ones, and he is Al-Maraghi, one of the sheikhs of Al-Azhar and its leaders in his time. Al-Razi said: The well-known saying is that that fifth is five shares: the first goes to the Messenger of God, the second goes to his relatives from the Banu Hashim and the Banu al-Muttalib, excluding the Banu Abd Shams - that is, the Umayyads - and the Banu Nawfal, the third is for the orphans, and the fourth is for the poor. And the fifth is for the wayfarer... this is, during the lifetime of the Messenger of God and after his death (may God bless him and grant him peace). According to Al-Shafi'i, the fifth is divided into five shares: a share for the Messenger of God, which is spent on what he used to spend it on for the interests of Muslims, and a share for his relatives, rich and poor, and the remainder for the orphans, the poor, and the wayfarer. Abu Hanifa said: The share of the Messenger of God after his death is forfeited due to his death, as well as the share of relatives, but they are given for their poverty like other poor people: the fifth is divided among the orphans, the

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poor, and the wayfarer. Malik said: The matter regarding the fifth is delegated to the opinion of the imam.

Sheikh Al-Maraghi said: Al-Bukhari narrated on the authority of Mutim bin Jubayr from Banu Nawfal that he and Uthman bin Affan from Banu Abd Shams walked to the Messenger of God (may God bless him and grant him peace) and said to him: O Messenger of God, you have given to the Banu al-Muttalib and left us, and we and they are in the same position.. The Messenger (may the peace and blessings of God be upon him) said: The Banu al-Muttalib and the Banu Hashim are one and the same thing. Sheikh al-Maraghi commented on this honorable hadith by saying: This was pleased that the Quraysh did not write the paper. I expelled the Banu Hashim from Mecca, and confined them to the Shaab. The Banu al-Muttalib entered with them, but the Banu Abd Shams and the Banu Nawfal did not enter due to the enmity that existed between the Banu Umayyad bin

Shams' slave to Banu Hashim in pre-Islamic times and Islam. Abu Sufyan continued fighting the Prophet (PBUH) and turning against him the polytheists and the People of the Book until God defeated His Messenger and the Arabs supported him by conquest of Mecca. Likewise, after Islam, Muawiyah went out against Ali and fought him.

We sympathize with the words of Sheikh Al-Maraghi, as well as the killing of Yazid, the grandson of Abu Sufyan Al-Hussein bin Ali, the greatest grandson of the Messenger (may God bless him and grant him peace). The poet said about this aggression inherited from father to grandfather:

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May Ali and Hussein increase Ibn Harb by Al-Mustafa and Ibn Hind

(**If you believe in God and in what We sent down to Our servant on the Day of Criterion**, **the day the two hosts met**, **and God has power over all things**.). The commentators said: What is meant by the Day of Criterion and the day on which the two armies met is the Day of Badr, because God differentiated between disbelief and faith on it by giving precedence to the word of Islam over polytheism, and also on it the two armies met: the believers gathered, the polytheists gathered, and the circle of evil revolved around these people... The meaning is that God Almighty does not accept belief in Him, His Book, and His Prophet as a theory devoid of action, but rather He accepts faith from those who rule and act according to what God has ruled. Al-Razi said: His saying Come here : (**If you believe in God**) It indicates that if the ruling does not occur with this division, as God has ruled, then faith does not occur.

We agree with Al-Razi's statement, and similarly, if the ruling does not occur in anything other than this division as God has ruled, then belief in it does not occur, because the reason that causes disbelief is one, which is intentionally violating the ruling of God... and it is obvious that this reason does not accept restriction and specification in one thing rather than another. We have stated more than once that what is meant by disbelief in such cases is practical disbelief, i.e. immorality, not doctrinal disbelief.

When you are in the enemy of this world, **verse 42–44**:

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(**When you are at the lowest level, and they are at the highest level, and the knees are lower than you**.

And if you had met each other, you would have disagreed about the appointed time, but God would have accomplished a matter that had already been done, to destroy whoever perished with clear proof, and to revive whoever was saved with clear proof. And indeed, God is All–Hearing, All–Knowing (42) **when God showed them to you in your dream a little. And if He had shown them a lot, you would have failed and would have quarreled over the matter. But God is in peace. Indeed, He is All–Knowing. With the same breasts** (43) **And when He showed them to you, when you met, a little in your eyes, and He made you small in their eyes, that God might accomplish a matter that had already been done, and to God you would be returned. Affairs** (44))

the language :

The enemy is in the triangulation of the eye, that is, it is permissible to open it, break it, and join it, and it is the side of the valley, and the minimum is the feminine of the lowest, which is the closest, and the farthest is the feminine of the farthest, which is the furthest. The evidence is the apparent argument. What is meant by the same breasts is what stirs in the hearts.

Parsing:

Minimum and maximum are two characteristics of the enemy. Rukba is a subject, and down is in the accusative case, related to the omitted predicate of the subject,

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because it means in a place lower than you. Let the accusative indicate that it is implied after the lam, and the accusative infinitive is related to the deleted object, i.e. he did that because he fulfilled a matter. The infinitive noun of "to perish" is related to "to eliminate."

Meaning:

These verses present some of the reasons that God provided for the Muslims' victory over

The polytheists in the battle of Badr. Among those reasons is that God Almighty inspired the Muslims to station themselves on the two sides of the valley closest to Medina, while the polytheists camped on the side farthest from it, and between the two sides was a hill separating them. It appears from the context of the speech that the side on which the Muslims stationed was a military position that would help them against their enemies, because God Almighty had bestowed it upon them, and it was His Almighty's plan that each should camp in his position, without knowing the location. The other is that if the Muslims saw their enemies with their own eyes, they would fear them and despair of defeating them. Also, from His plan, He - glory be to His wisdom - reduced the polytheists when they met in the eyes of the Muslims, all of this to make His religion superior to all other religions, even if the polytheists hated it. It is also wise to hand over the caravan that Abu Sufyan took to the seashore so that the encounter between the soldiers of truth and the soldiers of falsehood would take place, and the Muslims would not depart to the caravan in the absence of the army. After this introduction, we proceed to interpret the verses:

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(**You are in the lowest enemy and they are in the highest enemy**.). The speech is directed by God to the Muslims, reminding them of the location in which they were stationed, which is the side of the valley closest to Medina, and of the location that the polytheists took, which is the farthest side. It also reminds them of the deviation of the caravan to the seashore, which he referred to when he said: (**And the knees are lower than you**). The purpose of this reminder is that these things were for their benefit, as it turned out later.

(**And if you had met each other**, **you would have disagreed over the appointed time**.). The Muslims went out with the Prophet (PBUH) from Medina in search of caravans and their loads, without intending to fight, as we have previously mentioned, but God Almighty transformed this journey from seeking money to jihad in His cause, and there was much good in that. If the Muslims had gone out from the beginning to fight, promising to do so with the polytheists, and then learned of their large numbers, if that had been the case, some Muslims would have turned away from fighting out of fear and dread, and disagreed with those who wanted to fight, and no victory would have been achieved. God's friends over his enemies.

(**But for God to decree a matter that was already being done**.). That is, but God arranged this meeting without an appointment so that what He wanted to happen, of strengthening the religion and humiliating the polytheists, would happen. (**That whoever is destroyed may be destroyed with clear evidence**, **and whoever is saved may be revived with clear evidence**.) What is meant by the one who perished is the one who disbelieves, and the one who is alive is the one who believes, and the meaning is that God helped His friends and defeated His enemies on the Day of Badr so that this may be the case.

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A conclusive proof for those who disbelieve, and a clear proof for those who believe.

You ask: The apparent meaning of the verse indicates that whoever struggles with the truth will struggle and prevail, even though the false often overcomes the right, as we see and see?

The answer: God Almighty promised victory to the Muslims through the tongue of His Prophet - before the battle - despite their smallness and weakness in number and number, as He says in verse 7: (**And when God promised you one of the two groups**) He fulfilled his promise to them, and the miracle was fulfilled by Muhammad (PBUH), who informed them of victory when all evidence pointed to the opposite. This, in addition to providing them with angels as in verse 9, and the Prophet (PBUH) shooting the polytheists with a handful of dirt or pebbles as in verse 17, all of these and others were dazzling miracles that appeared at the hands of Muhammad on the day of Badr, which is what is meant by proof and evidence against those who disbelieve. And the proof is for the one who believes, and what is meant is not just victory... In a word, what is meant by the proof in the verse is the news of victory before it occurs, along with the introductions and customs that have been done, and what is meant is not victory itself. (**And God is All-Hearing**, **All-Knowing**) Nothing is hidden from him in the words, deeds, and things that stir in his chest.

(**When God showed you a little of them in your dream**, **and if He had shown them a lot**, **you would have failed and would have quarreled over the matter**.). This is another miracle of the Messenger of God (may God's prayers and peace be upon him), which is that God Almighty saw him in a dream that the

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polytheists were few in number and weak in number, and the Prophet told the companions what he saw, so they rejoiced and took courage. If God had shown him that the enemies were strong, the resolve of the Muslims would have weakened, they would have been weak in fighting, and they would have disagreed over it, and that would have been followed by failure and the disappearance of the wind. (**But God delivered**) From this problem, and He was kind to His faithful servants (**He is All–Knowing of the essence of breasts**). That is, God knows that the hearts of Muslims feel fear of fighting if they are certain of the abundance of the enemy, so God removed this feeling from their hearts by what he showed the greatest Messenger in his dream about the number and weakness of the enemy.

(**And when He showed you them**, **when you met in your eyes for a little while**) To strengthen your resolve, O Muslims, and fight your enemies with boldness and steadfastness (**And he will make you look low in their eyes**) So that they do not go to extremes in preparing to fight you and beware of you… and so it was, until Abu Jahl said: The companions of

Muhammad is a greedy eater, and the consequence of this belittlement and arrogance was disaster and disappointment. Events have proven that the strongest weapon in the enemy's hand is belittling him and not preparing for him.

(**So that God might accomplish a matter that had already been done**). The commentators said: He only repeated this sentence because the reasoning for it in the first verse was to bring together Muslims and polytheists in fighting without a deadline. As for the reasoning for it in this verse, it came to belittle each group in the eyes of its owner… We mentioned previously that repetition in the Qur'an is one of

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the methods of successful propaganda. (**And to God all matters are returned**). It originates from Him and ends with Him, and He manages it with His justice and wisdom.

If you meet a group, confirm verses 45–49:

(**O you who have believed, when you meet a group, stand firm and remember God much that you may succeed**. (45) **And obey God and His Messenger, and do not dispute, lest you lose heart. And let your scent go away, and be patient. Indeed, God is with those who are patient**. (46) **And do not be like those who left their homes in arrogance and to show off to people and turn away from the path of God**. (47) **And when Satan made their deeds seem pleasing to them and said, "No man can defeat you today, and indeed I am your neighbor." But when the two groups saw each other, he reneged. On his heels and said, "I am free from you. Indeed, I see what you do not see. Indeed, I fear God, and God is severe in punishment**." (48) **When the hypocrites and those in whose hearts is a deceitful disease said, These are their religion, and whoever trusts in God – God is Mighty, Wise** (**49**))

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the language :

Your power, your power and your prestige, will be gone. And recklessness is arrogance in one's blessings and diverting them to other than their intended purpose. Showing off is showing off. And your neighbor is your supporter. The two groups met and saw each other. And recoil is the reversal of retaliation. And they failed in

the accusative case with an implied meaning of the answer to the prohibition. Patra is an object for its sake, and it may be in the adverbial case.

Victory factors:

(**O you who have believed**, **when you meet a group**, **stand firm and remember God much that you may succeed**.). What is meant by the group is the transgressing group that strives to spread corruption on earth, and His saying, "Perhaps you will succeed," meaning that you will triumph over it and be victorious over it. In this verse, God Almighty mentioned two factors for victory over the tyrannical and oppressive faction. The first factor is steadfastness, and He referred to it by saying: (**So stand firm**). The second factor is sincerity, and he referred to it by saying: (**And remember God often**) What is meant by the remembrance of God in war is not merely to praise and exalt God, but rather what is meant is for the fighting and steadfastness in it to be purely for the sake of God Almighty, meaning that war should not be sparked under any circumstances except for the sake of establishing what is right and abolishing falsehood, in order to preserve the safety and security of the people, and to strike at the hands of the sinners who seek corruption on earth through plunder and plunder, and who incite strife and wars in order to control the country and the livelihood of the people.

(**And obey God and His Messenger**, **and do not dispute**, **lest you lose heart and lose your strength**, **and be patient**. **Indeed**, **God is with those who are patient**.). In the previous verse, God Almighty mentioned two factors for victory: steadfastness and sincerity. He mentioned in this verse three factors: piety by obeying God and the Messenger, avoiding disagreement, and patience, but patience is steadfastness, as God Almighty says: (**And be patient**) There is a second expression

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in this verse: (**So stand firm**) In the previous verse, just as obedience to God and His Messenger is sincerity to God, as for disagreement, it is good and bad, and the details are as follows, and what we conclude from the two verses together is that the true factors of victory are three:

1 - Patience and steadfastness, which is preparing oneself to sacrifice everything dear to support truth over falsehood. Just as truth triumphs by defeating falsehood and its disappearance, it also triumphs by exposing falsehood and showing it to people for what it is. Patience is necessary to achieve any goal. No student, teacher, inventor, artist, merchant, or whoever achieves any success except through patience and perseverance, and depending on the extent of his steadfastness to endure hardships and pains, his victory and success will be achieved, and in this we find the secret in the Almighty's saying: (**Indeed**, **God is with those who are patient**). And he said: (**And give good news to those who are patient**). And he said: (**And none will meet it except the patient**). And he said: (**And if you are patient**, **it is better for those who are patient**.). And so on.. I have tried patience, seeking and developing it, and I have not found a sweeter outcome, nor a more beneficial outcome. The discussion about patience is presented in a separate paragraph, Part 1, p. 240.

2 - Sincerity, which is that the worker intends by his work the face of God, trusts Him and not anyone else, and firmly believes that what God has is better and more lasting than prestige, money, and children. None of these affect obedience to God and His pleasure. A person may achieve whatever satanic goals he desires, but this is not considered a victory unless we consider falsehood a virtue, thievery as a spoil, and corruption as piety and righteousness.

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3 - Avoid some kind of disagreement, because the difference may be in opinions or points of view, with sincerity and impartiality to the truth, and this does not contradict obedience to God and the Messenger, and does not prevent agreement on the goal such as jihad against corruptors and fighting them, and it is often a means of scrutiny and clarity of the truth.

The reason for the disagreement may be whims, self-love, and addiction to the world and its ruins, and this is what is meant by the Almighty's saying: **And do not quarrel**, **lest you fail and your spirit depart**.) Examples of the harmful effects of competition in gains and profits are beyond the reach of statistics, and there are hundreds of them between the two books of history. We do not need distant history to extract examples from it, for our present history with Israel is sufficient and sufficient for all examples. Recently, I read about the American writer Sulzberger that he wrote an article for the Herald Tribune newspaper in which he said what he stated verbatim: Washington balances the numerical imbalance between the Arabs and Israel.

It confirms that, even if it appears to be not in Israel's interest, it always balances it with the ongoing division among Arab countries because this division turns the Arabs' numerical superiority into mere numbers with no value. Before this writer, officials in Israel announced more than once that they won the June 5 war in support of the United States, and the difference between the Arabs' words, and anything more beloved to Israel than for the Arabs to take up arms against each other than to brandish them in their faces. Therefore, colonialism and Zionism played a fundamental role in fueling the Arab conflict, and unfortunately, there were found those who would respond to them and even speak their language. In any case, the

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revolution continues its advance and must reach and triumph over colonialism and its agents. Sooner or later.

(**And do not be like those who left their homes in arrogance and to show off to people and turn away from the path of God**. **And God is surrounded by what they do**.). After God Almighty commanded the Muslims to do three things as they went out to war: steadfastness, sincerity, and agreement, He forbade them from three things: arrogance, hypocrisy, and turning away from the path of God, and attributed these descriptions to the infidels of Quraysh because they went out to Badr to war against the Prophet (PBUH) with two hypocritical sects who turned Muslims away from the path of God. The commentators said: Abu Jahl led Quraysh to war against the Prophet at Badr, and on his way Ibn al-Haqqaf al-Kinani brought him a gift from his father, and said: To Abu Jahl: My father says to you: If you wish, I will provide you with men, and if you wish, I will march with you. Abu Jahl said: If we are fighting God as Muhammad claims, then by God we have no energy, and if we are fighting people, then by God we have power over people, and we will not turn away from fighting Muhammad, until we return to Badr and drink alcohol there, and the Qayyan plays with us... and the Arabs hear about it.

Arrogance is evident in its broadest meanings in Abu Jahl's saying: And indeed, We have established power over people. As for hypocrisy, it is embodied in his saying: And you listen to the people, and for this reason we tend to say those who said: This verse was revealed about Abu Jahl. As for the consequence of this arrogance and hypocrisy, it is the killing of those who were killed, including Abu Jahl, and the capture of those who were captured, and the defeat of the rest.

(**And when Satan made their deeds seem pleasing to them**, **and said**, "**No man can defeat you today**, **and indeed I am your neighbor**." **When the two**

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groups saw each other, **he turned back on his heels and said**, "**I am I am innocent of you**. **I see what you do not see**

I fear God, **and God is severe in punishment**). This verse says explicitly: There is something called Satan who encouraged the Quraysh to wage war against the Prophet at Badr, and guaranteed victory for them, and when he became certain of their bad fate, he let them down and disavowed them. We have presented more than once that we believe in everything that the revelation indicates, and reason does not care about it, and that we leave the details to the unseen, and nothing in the rule of reason prevents the existence of something seen or unseen that whispers to people falsehood and tempts them with it. God Almighty has commanded His Prophet. The noble one seeks refuge from the evil of whispering that whispers into the hearts of people, whether male or female.

(**When the hypocrites and those in whose hearts is a disease say**, "**These people have misled their religion**." **And whoever trusts in God**, **God is Mighty**, **Wise**.). Hypocrites are those who proclaim Islam but conceal disbelief. As for his saying, "And those in whose hearts is a disease," it includes hypocrites, disbelievers, and transgressors, and accordingly, the sympathy of those with sick hearts for hypocrites comes under the heading of compassion for the general over the specific. In this verse, God told the sick of heart that they were astonished when they saw the Muslim few taking on the war against the infidel many, and they could not understand the explanation for this action except the recklessness of the Muslims and their arrogance in their faith. As for trusting in God, relying on Him, and the martyr's winning of Paradise, these are meaningless words in their understanding, because everything is a commercial deal for them, even religion.

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Are the Fedayeen saboteurs?

In this circumstance in which the forces of evil are fighting and conspiring against the Arabs and Muslims, and in which the Palestinian people are expelled from their homes, and women, the elderly and children are thrown into the open, in this time in which the Fedayeen are disturbing Israel's sleep, disturbing its comfort, and expressing the will of every free person and the desire of every sincere person to liberate the occupied land, at this particular time a turban stands on the borders of Israel, and in a village in the south, This turbaned man stands and calls out to the crowd from the loudspeaker: The Fedayeen are saboteurs...just as Dayan, Eshkol and Eban say.

The Fedayeen are saboteurs, respected man, and are you and Israel reformers? Why the Fedayeen?

Vandals? Is it because they cling to their right, and for its sake they kill and are killed, or because they changed and replaced the name of the refugees with the name of the Fedayeen? In saying this, are you obedient to God and His Messenger, and a struggling Mujahid performing a religious and national duty?

Which religion prohibits sacrifices for the sake of a person's defense of his homeland and the will to live there freely and with dignity, even if the price is great?

I know your logic, generalist. You say: Israel responds to the work of the Fedayeen by taking revenge on the innocents. We ask you in turn: Where were the Fedayeen on August 29, 1897, when the Zionists held a general conference in Switzerland in which they decided to expel the Arabs from Palestine and replace them with the Jews? Was this decision and design a result of the guerrilla strikes at the time? Then

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what do you say about the Deir Yassin massacre, and the massacres that the Jews carried out on the peaceful population before the armies entered Palestine?

You, generalized person and every Arab, must know that Palestine does not satisfy the ambitions of Israel, along with Jordan, Lebanon, Syria, and Iraq. It aims to humiliate all Arabs and subject them to Zionism and colonialism politically and economically. It covets the oil of Kuwait, Qatar, Abu Dhabi, and Saudi Arabia, the Arab consumer market, and the hands of cheap Arab labor.

It developed these designs for its ambitions and drew plans for them in collusion with the colonial countries.. It was the guerrilla action that spoiled these plans and those designs for Israel, and made it believe that without its dreams, Israel itself existed.

It is a thousand times better to bear the pain imposed by the work of the guerrillas than for Israel to achieve its ambitions that are unlimited, even the Nile and the Euphrates... That is, until the stage we are in requires us to confront the enemy by resisting the guerrillas as a first step, and to bear every burden because of it in order to prevent what is worse and greater.

And then, what do you say, O generalist, about the convoys and delegations that Muhammad (PBUH) used to send to cut off the path of his polytheist enemies, plunder their money, kill and capture their men, and rob them of comfort and security in their homes, and he led some of them himself, as he did when

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The Jews invaded Banu Qurayza after they broke his covenant, and joined his war with Abu Sufyan, the enemy of God and His Messenger, in the war of the parties. The Prophet (PBUH) ordered his army, which he personally led, to burn the Jews'

crops, cut down their trees, and demolish their homes. Was the Prophet, in his work, a reformer or a saboteur?

His saying was repeated: Whoever dies without taking back his wealth dies as a martyr... So what about the one who died resisting Israel, the enemy of God, the nation, and all of humanity?

God Almighty said: (**Indeed**, **God has purchased from the believers their lives and their property that they will have Paradise**. **They fight in the way of God**, **so they kill and are killed**, **a promise from Him in truth**. **The Torah**, **the Gospel**, **the Qur'an**, **and whoever is more faithful to his covenant than God**, **so rejoice in the pledge with which you have pledged your pledge**, **and that is the great victory**.) - 112 Repentance.

Today, no one is doing this verse in the Arab nation except the guerrillas, and their redemption is the cornerstone of the revolution of the entire Arab people.

If you see verse 50–54:

(**And if you could see**, **when those who disbelieve take death**, **the angels smite their faces and their backs**, **and taste the torment of burning**. (50) **That is for what your hands have put forward**, **and that God is not unjust to His servants** (51) **as was the custom of the people of Pharaoh and those before them who disbelieved in the signs of God**, **so God seized them for their sins**. **Indeed**, **God is Powerful**, **severe in punishment**. (52) **That is because God never changes a blessing which He has bestowed upon a people until they change what is in themselves**, **and indeed God is All–Hearing**, **All–Knowing** (53) **as is the custom of the people of Pharaoh**. **And those before them**

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denied the signs of their Lord, **so We destroyed them for their sins and drowned the people of Pharaoh**, **and all of them were wrongdoers**. (**54**))

the language :

Their backs. It is a habit.

Parsing:

The sentence "Taste the torment of burning" is the object of a deleted saying, meaning, "And the angels say to the disbelievers, 'Taste it'." And the darkness of the ba is redundant, and the darkness of the predicate is not, and the attributed infinitive that God is not unjust to the servants is in the genitive case with the deleted ba, meaning that God is not unjust. Like the habit of the family of Pharaoh, kaf means a proverb in the nominative position of a predicate for a deleted subject, i.e. their habit is like the habit of the family of Pharaoh. The relative noun, that God is All-Hearing, All-Knowing, is in the genitive case with a deleted preposition related to a deleted noun, i.e., and that is because God is All-Hearing, All-Knowing.

Meaning:

(**And if only you could see**, **when those who disbelieve die**, **the angels smite their faces and their backs**, **and they taste the torment of burning**.). And if you see, it is addressed to everyone who sees it, because its intent is to preach and give consideration, and by those who disbelieve, what is meant is every disbeliever, taking the apparent meaning of the word as it is, and it was said: What is meant by them is specifically the infidels of Quraysh who fought the Prophet (PBUH) at Badr, in accordance with the context, because the hadith is still about the Battle of Badr,

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and the beating of the faces and the backs is a metaphor for the torment that the infidels suffer at the time of death, and it is permissible for the beating to be what it is, even if it is not observed by the senses. Whatever the case may be, the infidel will be disgraced at death and after it, and the form and manner do not matter to us.

(**That is because of what your hands have put forward**, **and that God is not unjust to His servants**.). How, when he forbids it and punishes it? The Sunnah said: Reason permits God Almighty to punish the obedient and reward the disobedient, and also reason permits God Almighty to break His promise. Al-Mawaqif 8 The fifth and sixth purpose of the Second Observatory in the Resurrection. And doctrines

Islamic Studies by Abu Zahra, chapter entitled His Methodology and Opinions No. 104.

The Shiites said: Reason does not permit God to punish the obedient, nor permit Him to be kind to the disobedient, because the just does not punish the one who obeys, while the Generous and Forbearing forgives the one who does wrong.

(**Like the people of Pharaoh and those before them**. **They disbelieved in the verses of God**, **so God seized them for their sins**. **Indeed**, **God is powerful**, **severe in punishment**.). That is, what befell the polytheists on the day of Badr of killing and captivity because they denied Muhammad (PBUH). What befell these people is similar to what befell the previous polytheists of destruction, because they lied to their prophets, like the family of Pharaoh and those who were before them.

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(**This is because God never changes a blessing He has bestowed upon a people until they change what is in themselves**, **and that God is All–Hearing**, **All–Knowing**.). What is apparent from the blessing here is sustenance, and changing it is taking it away and removing it.. Here is a question that imposes itself, which is that the apparent meaning of the verse indicates that the people to whom God has bestowed sustenance, He keeps it on them as long as they are obedient, and if they disobey, He takes it away from them, although what we see from many disobeyers is that the more they disobey, the wealthier they become, or nothing changes for them.

The answer: The verse did not explicitly mention the word "disobedience" or the word "disbelief," and all it indicates is that God does not remove the blessing from those who deserve it unless they change what is in themselves. However, He, glory be to Him, did not clarify the type of change, and the same goes for verse 11 of Surat al-Ra'd: (**God does not change the condition of a people until they change what is in themselves**). And the family of Pharaoh, whom God represented in the previous verse, were polytheists before and after. Yes, they increased in tyranny after Moses (peace be upon him) came to them with clear proofs. Accordingly, the verse we are considering must be taken to mean that God will not destroy a people in this world unless He sends to them a messenger and calls them to God verbally, face to face. Then they turned away from His call, like the family of Pharaoh, and those who preceded them from the people of Noah, Lot, and others. And if He did not send God is also a messenger to them, for He will delay their punishment until the Day of Judgment and Recompense. As for the verse of thunder, we have an opinion regarding its interpretation that we will explain at the appropriate time, God willing.

TAFSIR MUSHAF FATIMA ALAYHA SALAAM VOL 5 BY AYATOLLAH SYED AMMAR NAQI NAQVI

(**Like the people of Pharaoh and those before them. They denied the signs of their Lord. So We destroyed them for their sins and drowned the people of Pharaoh**.). Its counterpart is mentioned in Surat Al Imran, verse 11, part 2, page 17.

(**All of them are oppressors**). That is, both the family of Pharaoh who denied Moses (peace be upon him), and the infidels of Quraysh who denied Muhammad (peace be upon him) wronged themselves with disbelief, and wronged the people by turning away from the path of God.

Rules and rulings in peace and war, verses 55–63:

(**Indeed, the worst of creatures in the sight of God are those who disbelieve, so they do not believe**. (55) **Those of them with whom You made a covenant. Then they break their covenant every time, and they do not fear** (56) **Either you educate them in war and disperse with them those behind them that perhaps they will remember**. (57) **Or you fear treachery from a people, so reject them all the same. Indeed, God does not like traitors**. (58) **Nor do those who disbelieve think they have outdone. Indeed, they are not powerless**. (59) **And prepare against them whatever strength and bond you are able. With horses you terrify the enemy of God, your enemy, and others besides them whom you do not know. God knows them. And whatever you spend in the path of God, He will repay you in full. And you shall not be wronged**. (60) **And if they incline toward peace, then incline to it, and put your trust in God. Indeed, He is the Hearing, the All-Knowing**. (61) **And if they intend to deceive you, then God is sufficient for you. It is He who supported you with His victory and the believers** (62) **and reconciled their**

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hearts. If you were to spend all that is on the earth, you would not reconcile their hearts. But God has brought them together. Indeed, He is Mighty, Wise (63))

the language :

The origin of the animal is for everything that moves on the face of the earth, then its use prevailed in quadrupeds and nail-like creatures. Displacement and deportation. And rejection is subtraction. The bonding of horses is their confinement and acquisition. And they misdemeanored. Peace, with the opening and breaking of the sīn, is the opposite of war. It includes reconciliation and appeasement, and is masculine and feminine.

Parsing:

Those of them with whom you made a covenant instead of some of those who disbelieved. Either you educate them, or you fear, either a knee of two words, that is the conditional and what is superfluous, and it entered the noun to emphasize the verb because there is something, and the object of renounce is deleted, meaning their covenant, and they are not unable, meaning, and they are not incapable of me. And the sentence "Tirubun" has a form of the letter "waw" in "adao". Your sufficiency is an infinitive in the sense of the active participle, i.e. kafik, which is a subject and the noun of majesty is a predicate, and it may be a sad participle that blocks the predicate, such as Aqaim Zayd.

Meaning:

TAFSIR NUSHAF FATIMA ALEHA SALAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

These verses include rules and rulings regarding peace and war, which we explain below in the order of the verses:

1. (**Indeed**, **the worst of animals in the sight of God are those who disbelieve**. **They do not believe in those of them with whom you made a covenant**. **Then they break their covenant every time**, **and they do not fear**). God Almighty says: A group of those who disbelieved and for whom there is no hope of faith made a covenant with the Prophet (PBUH) on peace and good neighbourliness, but they harbored treachery and broke the covenant more than once, and did not fear the torment and calamity that would result from that. God described these people as being worse than a bear crawling on the face of the earth, and a group of commentators said: They are Jews of Banu Qurayza who made a covenant with the Messenger, then they broke his covenant and helped him. The polytheists of Mecca on the day of Badr, and why

The Prophet (PBUH) was victorious over the polytheists. The Jews apologized to him, so he accepted their excuse and forgave them. Then they promised him again and broke their promise on the Day of the Trench. It is not surprising that the Jews betrayed and were treacherous, but they were very honest and loyal.

2. (**Either you educate them in war**, **then disperse with them those behind them**, **so that they may remember**.). The speech to the Prophet (PBUH) in which God explained the ruling on these treacherous infidels, and that if he defeated them, he should be harsh on them, so that others who had treachery and treachery in his soul would learn from them. Thus it is clear that what is meant by those behind them is others.

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(**Or you fear treachery from a people**, **then reject them all the same**.). .3 What is meant by fear here is knowledge, and equal, that is, you and them are equal in knowledge of breaking the covenant. The meaning is if there is a covenant between you, Muhammad, and a people, and you know with certainty that they are traitors, with clear indications showing that they are harboring treachery and assassination, and are using the covenant as a cover behind which they plot evil deception. If that is the case, then convey to them their covenant, and inform them that you have broken it, so that you and they are equal in knowledge of breaking it. Do not start a fight with them before informing them of this, so as not to be accused of treachery and betrayal (**God does not like traitors**).

In a word: Islam requires fulfillment of the covenant to the people of loyalty. As for those who use the covenant as a means of treachery and assassination, Islam commands its breaking because it is a plot and not a covenant: (**And God does not guide the plots of traitors**) - 52 Joseph. Imam Ali (peace be upon him) said: Loyalty to treacherous people is treachery, and treachery towards treacherous people is loyalty.

(**And let not those who disbelieve think they have outdone**. **Indeed**, **they are not powerless**.). Meaning: they escaped before, and they are not unable, i.e. they are not incapable of me, and what is meant by the entire verse is that no one should think that God will let him go.

(**And prepare against them whatever force and horses you can**.). The .4 previous verses dealt with concluding a covenant with others, and judging whoever breaks it. In this verse, God Almighty commanded the Muslims to prepare the force and complete the preparation for the enemies. What is meant by force is everything

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that strengthens oneself against the enemy, whether it is a spear, a missile, or anything... and Almighty God singled out

Horses are mentioned, because they were one of the greatest manifestations of power at that time. It was narrated that the Prophet (PBUH) recited this verse and said: "But power is shooting, but power is shooting, except that power is shooting." He repeated it three times, and the intention was to explain the importance of shooting and its effect in wars. Its history has proven the validity of this theory that the Prophet (PBUH) uttered more than one thousand three hundred years ago, where there are no bomb launchers or guided missiles, and the genius minds of all have turned to each other. An era sought to strengthen and develop archery, from arrows to bullets, then to bombs, and then to missiles and atomic and hydrogen missiles. The Muslims, along with the Messenger, used catapult shooting in the Battle of Khaybar.

(**With it you terrorize the enemy of God**, **your enemy**, **and others besides them whom you do not know**. **God knows them**.). God Almighty divided the enemies of Muslims into two types: a type of apparent hostility that Muslims know about, and a type that is not apparent and whose hostility Muslims are unaware of, and we refer to them by saying: (**And others besides them whom you do not know**, **God knows them**.) They are all those who wish the Muslims failure and disappointment out of fear for their authority and exploitation, and among them are neighboring countries such as the Persians and Romans, whom the Muslims defeated when the power of Islam became strong.

Deterrent force and aggressor force:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR HAQI NAQVI

We stop for a moment at the Almighty's saying: (**With it you terrify the enemy of God and your enemy**.) Because it involves a principle that protects human society from chaos, and deters powerful tyrants from manipulating people's lives and exploiting them. This principle is the presence of a force in the grip of the people of truth and justice, with which they deter the people of injustice and falsehood, and subject them to the rule of God and His law, which calls on all people to live according to the laws and laws of life, and for no one to deviate from them. If his soul tempts him to incline and deviate, the force forces him to return to those laws. And the laws.

If wise men and specialists searched for the cause of life's problems and woes, they would find it in the weakness of the deterrent force against aggression, and the spread of the aggressor force. A sufficient example of this is the power that the United States possesses, which it exploits to plunder and plunder, with no deterrent or deterrent except the struggle of defenseless peoples.

Nicholas Spykman says in his book The American Strategy in Global Politics: We Americans are allowed, by all forms of coercion and coercion, including wars of destruction, to dictate our will and impose it by force on those who have no power. Also, the American Leo Welch says: We are obligated to achieve our positive leadership by force over the world politically, economically and socially, and this should not be for a specific period. It is an eternal duty that cannot be neglected.

There is no secret to this arrogance of the enemies of God, and the open aggression against His children and servants without indifference except the lack of fear and awe of the deterrent power that makes the word of God the highest and the word of falsehood the lowest.

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The leaders in the United States implemented what was stated in the American Strategy Book, and considered it their Holy Bible rather than the Book of God, and they practiced all forms of coercion and cruelty, including wars of destruction, in order to impose their will on those who had no power. They threw incendiary missiles on children, the elderly, and pregnant women, and chemical bombs on crops, means of livelihood, and life from plants and animals to starve the rest of the napalm bombs and other missiles... and for this purpose. The United States established many citadels of death on its soil, in which it established laboratories and laboratories to discover the most deadly microbes for humans, animals, and plants, and to invent gases that dull the mind and exhaust the nerves.

What wonder after this if the United States established on the land of Palestine a citadel of death and annihilation, an arsenal of sabotage and destruction, and called it the State of Israel? Yes, there is no surprise in any of that. Rather, what is surprising is that countries, including small, weak countries, recognize this fortress and arsenal that was established and founded on hostility to all of humanity, and that they have someone to represent them and defend them and justify their actions in the United Nations. Despite this and above all, we never despair of the victory of truth and the defeat of falsehood one day. These voices of protest against aggressing tyrants are raised everywhere, even in the United States. United States, and this brave Vietnamese people has destroyed the prestige of the Americans, killed tens of thousands of their armies, and forced them to

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They burn billions of their money.

(**And whatever you spend in the way of God**, **it will be repaid to you in full**, **and you will not be wronged**.). This is an incentive to spend the money that 5.

is necessary to prepare the deterrent force. This was discussed in Part 1, p. 301, when interpreting verse 196 of Surat Al-Baqarah, and Part 2, p. 107, when interpreting Verse 92 of Al Imran.

(**And if they incline to peace**, **then incline to it and put your trust in God**. .6 **Indeed**, **He is the Hearing**, **the All-Knowing**.). Peace is general and includes abandoning war through truces and reconciliation, paying the tax, and entering Islam, and God Almighty said to His Prophet: (**Fajnah Laha**) It is an imperative command to make peace with everyone who makes peace, whoever he may be, unless definitive evidence indicates that his peace was deception and a prelude to a surprise attack and assassination.

We must understand that what is meant by peace in the verse is the peace of all, both those who fought and those who did not fight, and not just the peace of the conflicting parties, such as the peaceful coexistence between the Soviet Union and the United States, behind which the latter infiltrated to plot conspiracies and coups in its favor in neutral countries, and to strike freedoms in Asia, Africa, and Latin America in order to increase the profits of its monopolistic companies at the expense of the people's blood, bread, and future.

You ask: God Almighty said in this verse: (**And if they incline to peace**, **then incline to it**). He said in verse 35 of Surat Muhammad: (**So do not become weak and call for peace**, **and you will prevail**, **and God is with you**.). What is the reason for combining the two verses?

The answer: There is no contradiction between them. The first commands Muslims to be at peace with whoever makes peace, and the second strengthens their resolve, strengthens their morale, and prevents them from collapsing and fleeing from the

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enemy. This is supported by the Almighty's saying: (**So do not be weak**). And he said: (**And God is with you**). This verse, so do not be discouraged and call to peace, is exactly like verse 103 of Surat An-Nisa: (**And do not become weary in seeking the people**, **if you are suffering**, **for they are suffering as you are suffering**, **and you are hoping from God what they do not hope for**.).

(**And if they want to deceive you**, **then God is sufficient for you**. **He is the one who supported you with His victory and with the believers**.). The discourse pronoun is directed to the Prophet (PBUH), and the third person pronoun is directed to Yardiwa .7

And the deception refers to those who incline to peace, and the meaning is that if these people are plotting betrayal and treachery against you, O Muhammad, behind their incline to peace, then do not fear their treachery, for you are safe from God, and He is sufficient for you from their evil, and He supported you before with His victory and with the believers.

You ask: It has recently passed when interpreting the Almighty's saying: (**Or if you fear treachery from a people**, **then renounce to them**.) It was mentioned that God commanded His Prophet to break their covenant if he feared treachery and deception from them, and in this verse he commanded him to respond to them if they asked for peace, even if they wanted to betray them in reality. So what is the reason for combining the two verses?

The answer: God commanded him there to break the covenant and inform them of the breach if he was certain of their treachery based on the definitive indications that appeared to him, and he commanded him here to make peace with them even if

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they wanted to betray in reality if there was no definitive evidence of their treachery. Rather, he tolerated that, and in such a case the Prophet takes the apparent and deals with them according to it, for the apparent is for people, and the hidden is for God.

(**And He reconciled their hearts**. **If You had spent all that is on earth**, **You would not have reconciled their hearts**. **But God has reconciled between them**. **Indeed**, **He is Mighty**, **All-Wise**.). There is no doubt that it was God, Glory be to Him, who united the hearts of the Companions after they had been difficult to reconcile, especially between the Aws and the Khazraj, between whom the wars lasted for 120 years. Also, there is no doubt that God, Glory be to Him, directs things according to their laws, and the causes according to their causes, and the reason for the harmony between the hearts of the companions of Muhammad (PBUH) is Islam and their belief in it theoretically and practically, and Islam is from God, so the attribution to Him, the Almighty, is correct.

When interpreting verse 2 of this Surah, we said that religion does not grow wheat, but rather it grows generosity and sincerity... The counterpart of this verse that we are dealing with is verse 103 of Surat Al Imran, and you will find its detailed interpretation in Part 2, p. 122.

God is sufficient for you, **verse 64-66**:

(**O Prophet**, **God is sufficient for you and whoever of the believers follows you** (64) **O Prophet**

Incite the believers to war. **If there are twenty steadfast ones among you**, **they will defeat two hundred**, **and if there are a hundred of you**, **they will**

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defeat a thousand of the disbelievers. Indeed, they are a people who do not understand. (65) **Now God has lightened it for you, and He knows that there is weakness among you. So if there are a hundred patient ones among you, they will overcome two hundred. There will be a thousand of you who will overcome two thousand, by God's permission, and God is with those who are patient.** (66))

the language :

It is enough for you. and induction induction. Alleviation reduces hardship. Weakness is caused by dividing the ḍād from doubling, i.e. increasing something like it in quantity, and by opening it against material and moral strength, as well as by adding the ḍād, and it is said that ḍamma refers to weakness of the mind.

Parsing:

God suffices you as a subject and a predicate, and he mentioned it in verse 62. And whoever follows you is in a place that is raised in connection with the name of Majesty. And if there are twenty of you, let there be news presented to you, and twenty will be named.

Meaning:

(**O Prophet, God is sufficient for you and whoever of the believers follows you**). It was said: Its meaning is: God is sufficient for you, O Muhammad, and it is also sufficient for the believers who followed you, and according to this interpretation, it is a place of the accusative as a conjunction with the kāf in "Sufficient for You." As for us, we tend to say who said: Its place is the nominative, a conjunction with the name of Majesty, and the meaning is "sufficiency for you."

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O Muhammad, God and those who believe in your message, and our evidence for that is the Almighty's saying in the previous verse 62: (**For God is sufficient for you**. **He is the one who supported you with His victory and with the believers**.) It is clear that God and the believers supported Muhammad, and likewise: (**God is sufficient for you and whoever of the believers follows you**). Whatever it is, the intention is for the Prophet to be reassured and know that his battle with the unbelievers is guaranteed in any case, because the force that supports him has no victory.

(**O Prophet**, **urge the believers to fight**. **If there are twenty patient people among you**, **they will defeat two hundred**, **and if there are a hundred of you**, **they will defeat a thousand**. **Those who disbelieve because they are a people who do not understand**). God Almighty says to his Prophet: O Muhammad, encourage your companions to fight, and tell them that they are equal to the enemies of God and their enemies, even if their number increases tenfold. This is because the believers understand the command of God, and believe in the Last Day, and that happiness is attained by jihad and martyrdom, so they approach it with sincere intentions and strong resolve. As for the disbelievers, they do not understand the command of God, and do not believe in the Day of Resurrection, and for this reason they withhold their lives out of greed and eagerness for them. From annihilation and deprivation.

(**Now God has lightened your burden**, **and He knows that there is weakness among you**. **So if there are a hundred of you who are patient**, **they will overcome two hundred**, **and if there are a thousand of you**, **they will overcome**. **Two thousand**, **God willing**, **and God is with those who are**

TAFSIR MUQHAT FATIMATULEMA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

patient.). The commentators and jurists spoke at length about this verse. Some of them said that it abrogates the previous verse that imposed on a Muslim not to flee from ten, and another said that it is difficult for Muslims for one of them to face ten, so the mitigation came when he said: (**Now may God ease your burdens**) Etc., and based on this verse, the jurists issued a fatwa prohibiting fleeing from the advance unless the number of the enemy's army was more than double the number of the Muslim army. We made clear when interpreting verse 15 of this Surah that the jurists do not have a fatwa on that matter, and that the matter is left to the discretion of the expert and trustworthy army commander alone.

For this reason, we believe that these two verses and the ones before them were not intended to explain the ruling on fleeing from the advance in general, but rather they are specific to the Prophet and his companions only, and do not extend to anyone else, and God knows best what he means.

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR HAQI NAQVI

In the captives, **verses 67–71**:

(**It is not for a prophet to have captives until he has made a prisoner in the land**. **You desire the benefits of this world**, **and God desires the Hereafter**, **and God is Mighty**, **Wise**. (67) **Had there been no Book from God A great punishment has already touched you**, **because of what you took**. (68) **So eat of what you have gained**, **lawful and good**, **and fear God**. **Indeed**, **God is Forgiving**, **Merciful**. (69) **O Prophet**, **say to those in Your hands are among the prisoners**. **If God knew what was good in your hearts**, **He would give you better than what was taken from you and forgive you**. **And God is Forgiving and Merciful**. (70) **And if they so desire Your betrayal**. **Indeed**,

they had betrayed Allah before, **but He was more effective than them**. **And Allah is All-Knowing**, **All-Wise** (**71**))

the language :

Captives collect a captive, and the captives tighten the warrior and take him. And the thickening of the intensity, it is said: the thickest if it becomes severe. An offer is something that is presented and does not last. And he touched you.

Parsing:

If there was no book, the book would be a subject, and an attribute of it precedes it, and the predicate is omitted, that is, if there was no book, there would be an existence. And halal is an adverb connected to what you have gained, or an adjective for a deleted absolute object, i.e., eat halal food.

Meaning:

(**It is not for a prophet to have captives until he has made a prisoner in the land**.). The commentators agreed that this verse was revealed about the prisoners of Badr, and the apparent context indicates that, but they differed in its interpretation based on opinions, and to clarify what is meant by it, we present it in the form of a question and answer:

If war broke out between Muslims and idol worshipers, and God enabled the Muslim fighter to fight an infidel to fight him, is it obligatory for the Muslim to kill this infidel, or is it permissible for him to take him prisoner? If he captured him based

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

on the permissibility of captivity, would the Prophet have a choice between killing the prisoner and releasing him with or without a ransom?

In the answer, it is necessary to detail between two situations: The first is for the battle to take place after the religion's status has been magnified on earth, and power has been achieved for him and his people in such a way that the enemy's plots and cunning will not harm them in the place of deterrent force. In such a case, the Muslim fighter has a choice between killing and capture. If he is captured, the choice is for the Prophet between killing the prisoner and releasing him with or without ransom. The Almighty said: (**So when you meet those who disbelieve**, **strike the necks until**, **when you have oppressed them**, **tighten the bonds; then it is either from us after that or as ransom**.) - 4 Muhammad. The secret to this is clear, which is the presence of deterrent force.

The second case is that the battle takes place before the religion is established on earth and has complete power and dominance. If in such a situation we empower the fighting Muslim against the fighting infidel, then he must kill him and not take him prisoner. The secret is to strike terror into the heart of everyone who tries to declare war on the believers, and this is indicated by the Almighty's saying: (**It is not for a prophet to have captives until he has made a prisoner in the land**.) That is, no captivity from the infidels, until the religion has the deterrent power with which it humiliates the people of infidelity and tyranny.

(**You are trying to show the world**) This letter is addressed in particular to those who captured a polytheist captive with the intention of taking spoils and taking the ransom without caring about the corruption that his life would entail on earth. (**And God wants the afterlife**) He wants His servants to receive the reward of the Hereafter because it is better and more lasting

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The width of the world (**And God is Mighty**, **Wise**) He grants honor to the believers, even if they do not have prisoners, and He is Wise in His planning, commands, and prohibitions.

(**Had it not been for a book from God**, **a great torment had previously touched you while you took it**.). God had already decreed that He would support His religion and His Prophet with the small group that fought with Him at Badr, and that He would punish the unbelievers with their large numbers by killing, capturing, and plundering at the hands of the believers. Had it not been for His decree, He would have punished the believers who captured the enemies of God out of hope of ransom, because God Almighty wants jihad and work to be pure for His noble face. And in the hadith: Whoever's emigration is to God and His Messenger, his emigration is to God and His Messenger, and whoever His migration was for a worldly life to gain or a woman to marry, so his migration was for what he migrated to. It should be noted that God Almighty did not clarify the type of torment that He would have inflicted on the captives among the Companions had it not been for His previous decree: whether it was earthly torment or the hereafter.

She asks: If captivity was forbidden before God revealed his religion over all religions, then how did the Messenger of God (PBUH) allow the Companions to be captured on the day of Badr, and he himself accepted the ransom from the captives before comprehensive and complete victory? It is assumed that the Battle of Badr was the first, and it was followed by battles that continued until the year of conquest and victory.

TAFSIR MUSHAF FITIMA ALEHA SALAAM VOL 3 BY AYATOLLAH SYED AMMAR NAQI NAQVI

Commentators and others were at a loss to answer this question or problem, and their statements conflicted about it, and some of them gave up, saying: The Prophet is not infallible from error. God forbid God and His Messenger who does not speak out of desire. What we believe is that God Almighty has excluded from the prohibition of captivity all those who were released by the Prophet (may God bless him and grant him peace) from the prisoners of Badr. Many of them converted to Islam and did well in it. Indeed, among them were those who were forced out to war against the Muslims. He said: Ibn al-Atheer, in the second volume of his history, entitled Mention of the Great Battle of Badr:

The Messenger of God (may God bless him and grant him peace) said to his companions that day: I have known men from Banu Hashim and others who were forced out, so whoever among you meets any of Banu Hashim should not kill him. Among the captives was Suhail bin Amr, and Omar bin Al-Khattab said: Let me kill him, O Messenger of God, so that he does not stand up as a preacher against you. So the Prophet (may God's prayers and peace be upon him) said, Leave him, and he will stand in a position for which you will praise him. Among the prisoners of Badr was Abu Al-Aas bin Al-Rabi', the husband of the daughter of the Messenger of God. God (may God bless him and grant him peace), and I was sent

Zainab ransomed her husband, and it contained a necklace that belonged to her mother, Khadija. When the Messenger of God (may God bless him and grant him peace) saw it, he was very tender and said to the Muslims: If you think that you should release her prisoner and return to her what is hers, do so, so release the prisoner and return the necklace... Abu Al-Aas converted to Islam after that.

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The Prophet (may God bless him and grant him peace) killed among the captives those from whose evil there was no hope, whose goodness was not hoped for, and who did not accept ransom from him. Ibn al-Atheer said: Among the captives were al-Nadr ibn al-Harith and Uqba ibn Abi Muait, so the Prophet ordered their killing. Uqba said: Do I not have an example for these prisoners? The Messenger did not pay attention to his words, because he knew of his malice and treachery, and that his life was evil and corruption on earth. So the Prophet's release of some prisoners and his killing of others felt that there was an interest for Islam and Muslims in releasing those who were released, and this interest appeared later, as we indicated. For this reason, it was valid to exclude the prisoners of Badr from the prohibition rule.

(**So eat of what you have gained**, **lawful and good**, **and fear God**. **Indeed**, **God is Forgiving**, **Merciful**.). The letter is addressed to those who fought with the Prophet (PBUH) at Badr, and includes permission to eat what they had spoiled in the Battle of Badr, whether as ransom or plunder. This is evidence that capturing polytheists in the Battle of Badr is permissible, because the permissibility of one of the two compensations requires the permissibility of the other compensation, and in the hadith: If God forbids something, He forbids its price.

(**O Prophet**, **say to the prisoners in your hands**: **If God knows there is good in your hearts**, **He will give you better than what was taken from you and forgive you**, **and God is Forgiving**. **Merciful**) After the Prophet (PBUH) took the ransom from the captives, he ordered him to say to them: If you believe in God, He will compensate you with something better than the ransom in this world and the hereafter. The commentators said: Some of the captives demonstrated Islam, so God commanded His Prophet to say to them: If what you said is true, then God knows it and will compensate you better than what He took from you, and forgive

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you. And if it is hypocrisy, then you have disbelieved and plotted before, and God enabled His Prophet. From you.

Then the commentators, including Al-Razi and Al-Tabarsi, mentioned that the Prophet (PBUH) said to his uncle Al-Abbas,

Benefit yourself and your nephews Aqeel and Nawfla (1). Al-Abbas said: I was a Muslim, so they forced me to leave, so the Prophet said to him: If what you say is true, then God will reward you. Al-Abbas said: I have nothing. The Prophet said: Where is the gold that you handed over to your wife, Umm al-Fadl, and I said to her: If something happens to me, then it is for you and your children? Al-Abbas said: Who told you this? He said: God Almighty told me. Al-Abbas said: I bear witness that you are the Messenger of God, and by God, no one knows about this except God. Al-Abbas said after that: God and His Messenger have spoken the truth. God has compensated me many times over for what I ransomed.

(**And if they want to betray you**, **they have betrayed God before**, **so He has made it possible for them**, **and God is All-Knowing**, **All-Wise**.). The pronoun in "they want" refers to the prisoners who were released by the Prophet (PBUH), and the meaning, O Muhammad, do not be afraid of the betrayal of the prisoners you released and released, and what could they do if they wanted treachery and betrayal? There is nothing after polytheism and declaring war, and they fought you before, so God gave you authority over them: (**And whoever commits aggression**, **God will take revenge on him**, **and God is Mighty**, **Possessor of vengeance**.) - 96 Al-Ma'idah. This is further evidence that God permitted captivity for Muslims in the Battle of Badr.

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In conclusion, God made it obligatory to kill the polytheists in their war with the people of faith if it occurred before the importance of religion was magnified, except in the Battle of Badr, in which God Almighty permitted the Muslim fighter to be captured for the benefit of Islam and the Muslims.

Al-Muhajiroun and Ansar, verse 72-75:

(Indeed, those who believed and emigrated and strived with their wealth and their lives in the path of God, and those who gave shelter and helped, these are allies of one another and those They believed and did not

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(1). Aqeel bin Abi Talib converted to Islam during the Battle of Badr, and the polytheists took him out to war against his cousin Muhammad (PBUH) against his will, so he was captured by his mother's son, Ali (PBUH).

They emigrate, and you do not have any guardianship over them until they emigrate, and if they ask you to support you in religion, it is your duty to support them, except against a people between whom and you there is a covenant, and God (72) And those who disbelieve are allies of one another. Unless you do it, there will be a trial in the land and great corruption. (73) And those who believe And they emigrated and strived in the cause of God. (74) And those who gave shelter and helped. These are the truly believers. For them is forgiveness and a generous provision. (74) And those who believed afterward. And they emigrated and fought with you. Those are

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from among you, **and those who are related to one another are closer to one another in the Book of God**. **Indeed**, **God is All-Knowing of all things**. (**75**))

the language :

Migration is separation from one's homeland. And he made him live in his house. What is meant by guardianship is support in his saying: Some of them are allies of one another. Inheritance is mentioned in his saying: The relatives are more worthy of each other.

Parsing:

From something of an addition and something of a beginner and you have no news, and the sentence is the news of those who believed and did not emigrate. "Alaikum al-Nasr" is a subject and a predicate, and it is permissible to put the accusative of "al-Nasr" according to the meaning of "commit to victory," such as "Alaikum Zaid." The distraction in your actions is due to victory.

Meaning:

These verses divided the believers into sections, and were subject to guardianship among them because of

Faith and migration, and referred to the guardianship of unbelievers, and the inheritance of relatives, and the details are as follows:

(**Indeed**, **those who believed and emigrated and strove with their wealth** . 1 **and their lives in the path of God**). They are the first immigrants, and Almighty God described them with faith, migration of homelands, and jihad with life and

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money for the sake of God, and with this sacrifice, not just faith, the Qur'an praised them, and spoke a lot about their response to God and His Messenger.

You ask: It is assumed that the immigrants entered Medina, and they did not have any money with them, and for this reason the Ansar sheltered them in their homes, and preferred them in food and clothing over themselves, and to this God Almighty referred by saying: (**And those who gave shelter**) Where did the money with which they jihad in the path of God come to them?

The answer: First, the rich immigrants used to spend on the poor Muslims before the immigration. Secondly, they emigrated from their homes, leaving their homes and farms as plunder to the polytheists, out of a desire to please God. There is nothing greater than a person's sacrifice of his home and land, and everything he has accumulated for his life and the lives of his children.

(**And those who gave shelter and helped – these are allies of one another**.). .2 These are the Ansar, and God Almighty described them as having sheltered the Prophet and those who migrated with him in their dwellings, and preferred them over themselves and their children, and that they were at peace with those who were at peace with them, and were hostile to those who were hostile to them, and for this reason God honored them with this description, until the name of the Ansar became a symbol of theirs for eternity. And he said: (**Some of them are guardians of one another**.) A reference to the Muhajireen and Ansar together, and that each of them takes on the responsibility of the other as he undertakes of himself in support and defense.. And in the hadith: The example of the believers in their compassion and affection is like the body. If one part of it complains, the rest of it suffers with fever and sleepless nights.

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Some commentators compared the Muhajireen and the Ansar, and preferred those over the latter, but we tend to think that they are equal in the sight of God, and this is felt in the verse we are dealing with, and verse 12 of the incident: (**And the forerunners**, **the forerunners**, **those who are close**.) What is meant by the forerunners is the Emigrants and Ansar, those who preceded in faith and migration, and these preceded

To shelter and support, each group was one of the first and foremost, and God Almighty described them as such in verse 100 of Surat Al-Tawbah: (**And the first predecessors of the immigrants and Ansar**).

(**And those who believed but did not emigrate**) These people believed in .3 God and His Messenger, but they refused to emigrate from the land of polytheism to the land of Islam, even though the Qur'an commanded them to do it and urged them to do it, but they refused to hold on to their money, fearing for their interests. We have already spoken about these people, and about the ruling on migration in vol. 2, p. 418 et seq., when interpreting verse 97 of An-Nisa.

God Almighty explained the ruling on those who believed and did not emigrate by saying: (**You have nothing to do with them until they emigrate**, **but if they seek your help in religion**, **it is upon you to support them**.). That is, these people are not considered members of the Islamic community, and none of the rights of Muslims residing in the land of Islam are guaranteed to them, because they have chosen the rule of polytheism and the polytheists over the rule of Islam and the Muslims. Yes, if they leave the land of polytheism for the land of Islam, they have the right to defend and support. Also, if an aggressor attacks them for the sake of

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their religion and belief, and tries to seduce them from Islam and return them to polytheism, then the immigrants and supporters must defend them, and it is not obligatory for them to defend them. Supporting them in other matters, because the bond of religion obligates every member of his family to defend his brother's religion, even if he is a sinner. In short, defending the faith of the sinner is defending the religion itself, not the person of the sinner.

It is as if a questioner was asking: If an aggressor from among the unbelievers assaulted a believer among those who believed and did not emigrate, and there was between the infidel aggressor and the Muslims residing in the land of Islam a covenant and covenant of safety and peace, and the attacked believer sought help from the Muslims in the land of Islam. If that is the case, is it obligatory for the aggressor to support the aggressor against the aggressor?

God Almighty answered by saying: (**Except with a people between whom and you there is a covenant**, **and God is All-Seeing of what you do**.). That is, support is not obligatory in such a case in order to maintain the fulfillment of the covenant and covenant, and Islam, even if it is also a covenant and covenant, but it does not allow a case of betrayal and treachery, even by an infidel.

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There is no trace of the name of the religion:

(**And those who disbelieve are allies of one another**.). The apparent meaning of the verse may lead to the illusion that the mere participation in disbelief between two people naturally calls for them to support each other. This does not apply to reality. The history of the people of disbelief with each other is a history of wars and

blood. And so is the history of Muslims. Experience has shown us that interest is what unites and divides. As for mere participation in religious terms and names, such as a Muslim and a Christian, it may have some effect, but it does not reach the limit of guardianship, that is, each person bearing this name is responsible for the affairs of the other. And his partner in it is what he undertakes of himself unless he is devoid of every goal except the religious goal, such that he sacrifices all his interests, even his life, his family, and his wealth for the sake of his religion and belief, and this is what is meant by the Almighty's saying about the immigrants and the Ansar: (**Some of them are guardians of one another**.). And he said: (**The believing men and believing women are protectors of one another**. **They enjoin what is right and forbid what is evil**.) 71 Repentance. That is, enjoining what is right for them is an interest.

What is meant by his saying: (**And those who disbelieve are allies of one another**.). And he said: (**And indeed, the wrongdoers are allies of one another**.) - 18 Al-Jathiya. And he said: (**Hypocrites**, **male and female**, **one from another**. **They enjoin evil and forbid good**.) - 67 Repentance. As for what is meant by these verses, it is that the infidels, the oppressors, and the hypocrites agree as one hand against the truth, despite the hostility and contradictions between them, because the common interest brings them together and unifies their ranks, which is the defense of benefits and privileges. This has been repeated time and time again in the past and in the present. From recent history, the colonizers and exploiters have gathered together against the peoples and national revolutions, over the competition between the colonial countries and the monopolistic companies for profits, and from the past there is an agreement. The Arab polytheists, the Jews of Hijaz, and the hypocrites, their agreement and unanimity in their word to fight Islam and the Muslims, and there is no motive other than common interests, for the enmity

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between the polytheists and the Jews reached its peak before Islam… and with this we explain the Almighty's saying: (**And those who disbelieve are allies of one another**.). As for what most commentators have said, what is meant by it is that the infidels inherit from one another.

This interpretation is far from the apparent meaning of the word. We talked about the counterpart of this verse, and the common interest between many Jews and Christians in this era, when interpreting verse 51 of Surat Al-Ma'idah, entitled The Jews, Petroleum, and the Christians.

(**Unless you do it**, **there will be strife on earth and great corruption**.). Except here it is made up of two words: the conditional no, nor the negative, and the ha in t'tafo'u, which refers to al-nasr in his saying: (**Victory is upon you**) The meaning is that, O Muslims, if you do not support those Muslims who seek your help against the unbelievers who tried to tempt him in his religion and return him to polytheism, if you do not help him, there will be strife and corruption, with polytheism dominating faith and falsehood over truth.

(**And those who believed and emigrated and strived in the way of God**, **and those who gave shelter and helped – these are the true believers**. **For them is forgiveness and a generous provision**.). In the previous verse, God Almighty mentioned the Muhajireen and Ansar with this wording to explain what each one of them is obligated to do with the other in terms of defense and support, and then he returned here to praise them by saying: (**These are the true believers**) And to explain their situation, and what God has prepared for them tomorrow in terms of

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pardon for sins and a great reward, which He expressed by saying: (**And a generous provision**).

I have never read anything more eloquent than Imam Zayn al-Abidin's (peace be upon him) description of the Muhajireen and Ansar as he spoke to his Lord and asked for mercy and contentment for them, saying:

Oh God, and the companions of Muhammad, especially those who did good as companions, performed well in his victory, supported him, rushed to his aid, raced to his call, and responded to him, as he made them hear the argument of his messages, and separated from wives and children in order to show his word, and fought fathers and children in confirming his prophethood, and were victorious through him, and those who were devoted to his love hoped for a trade that would not be lost in his affection.. Do not forget them, O God. What they left behind is for you and in you.. and they were with your Messenger, for you and for you.

Note: This monologue came in Sahifa al-Sajjadiyyah, which the Shiites venerate, and every letter of which is sacred, and it is a clear refutation of those who said: The Shiites diminish the status of the Companions.

4. (**And those who believed afterward and emigrated and struggled with you – those are from among you**.). These are those who believed in God and His Messenger, migrated to Medina, and jihad with their lives and their wealth.

After the first two precedents, yet their ruling is the same in terms of the obligation of support and defense.

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(**And those who are related to one another are more worthy of one another in the Book of God**. **Indeed**, **God is All-Knowing of all things**.). The commentators said: After the Prophet (PBUH) made brotherhood between his companions, and between him and Ali (PBUH) (1). They became saints in support, and also in inheritance, that is, they inherited this brotherhood, not by lineage and kinship. Then the inheritance was abrogated by this brotherhood, and it returned to inheritance by kinship and kinship.

The Shiites inferred from this verse that the one who is closest to the deceased in lineage is more entitled to his inheritance than the furthest, whether the furthest relative has a share or not, and whether he is a descendant or not. The daughter of the deceased veils his brother from inheritance because she is closer to the deceased than he is to the deceased, and his sister veils his paternal uncle for the same reason, and thus the closest relative veils the furthest of all ranks, and we talked about that and the Sunni and Shiite sayings about it, as we pointed out to Inheritance through fraternization, and the causes of inheritance in pre-Islamic times, we talked about all of this in Part 2, p. 262 et seq., when interpreting verse 11 of Surat An-Nisa.

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(1). Sheikh Muhammad al-Ghazali said in the book Fiqh al-Sira, p. 142, 1953 edition: It is true that the Messenger of God (may God bless him and grant him peace) made Ali the status of Aaron to Moses, and this supports the narration of the Prophet's friendship with Ali.

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